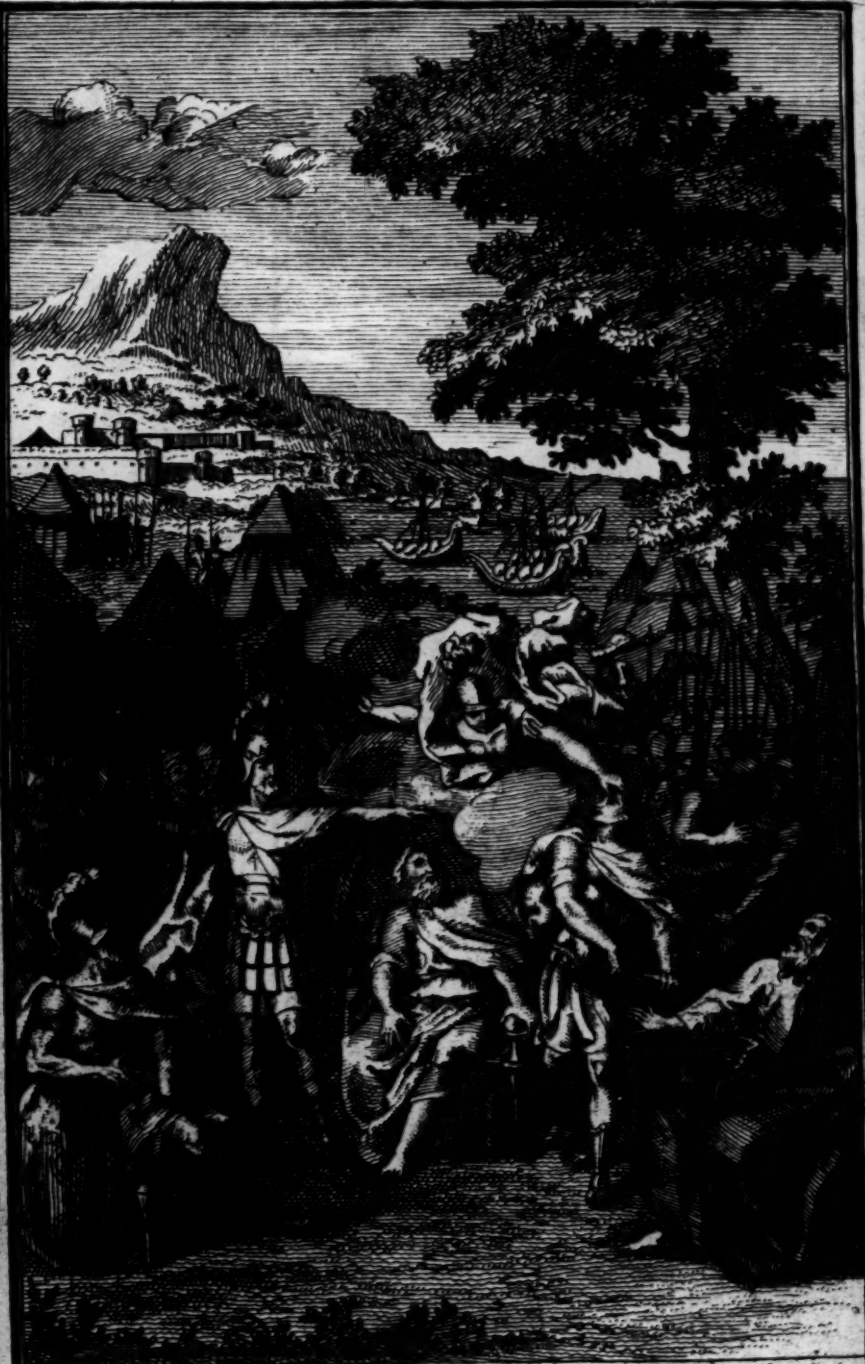


A. Coypes. Inv.

M. Verghucht. Scul.

M H N I C A X I A H O C



A. Coypes. Inv.

M. Verghucht. Scul.

M H N I C A X I A H O C

T H E

I L I A D

O F

K.

H O M E R,

With N O T E S.

To which are prefix'd, A large

P R E F A C E,

A N D T H E

L I F E O F H O M E R,

B Y

Madam D A C I E R.

Done from the *French* by Mr. O Z E L L;
and by him compar'd with the *Greek*.

To which will be made some farther Notes, that
shall be added at the End of the Whole; by
Mr. J O H N S O N, late of *Eton*, now of
Brentford.

Illustrated with 26 CUTS, copy'd by the best Gra-
vers, from the *Paris* Plates design'd by COYPEL.

L O N D O N:

Printed by G. James, for BERNARD LINTOTT;
at the *Cross-Keys* between the Two *Temple-Gates*

M D C C X I I.

THE
ILLIAD
OF
HOMER

With two

To which are prefixed

PERFECTION

AND THE

LIFE OF



Madam

Done from the

and by him compared with the

To which will be made some further Notes, that

shall be added at the end of the

Mr. Johnson, etc. of the

part

Illustrated with 20 CUTS, copied by the best

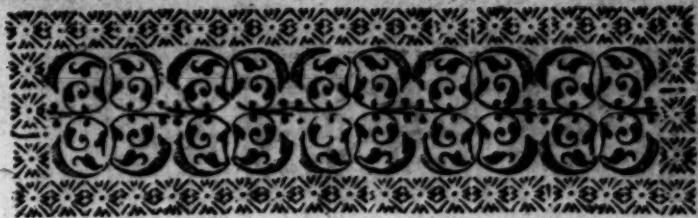
vers from the

LONDON:

Printed by G. James, for Bernard

at the

MDCCLXXII



T O
RICHARD STEELE, Esq;
THIS
English Translation
O F
HOMER'S ILIAD,
IS
Inscrib'd by
His humble Servant,
and Admirer,

JOHN OZELL.



T O
RICHARD STEELE, ESQ;
THIS

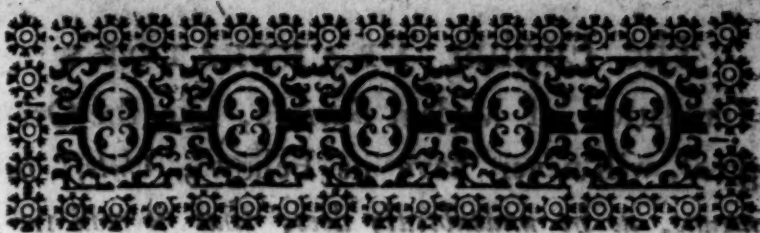
English Translation

O F
HOMER'S ILLIAD

1 S
Inscrib'd by


His humble Servant
and Admirer

JOHN OUELLE



The English

TRANSLATOR'S PREFACE.

 *HO* the Lady, who is nam'd in
the Title-Page, is no less Illustri-
ous for her many curious Tran-
slations, than for having to her
Father * and Husband † two the most
Learned Men of the Age; Yet in her late
Translation of Homer's Iliad, we may truly
say, she has out-done herself, and given to her
Name a Lustre which is capable of no further
Addition. Not that I am absolutely of Opi-
nion with a certain ingenious Writer, That || this

* The famous Monsieur Le Fevre.

† Monsieur Dacier of the French Academy.

|| Monsieur Cossé in his Preface to his French Transla-
tion of *Hiero* from the Greek.

The English TRANSLATOR'S
Translation of Madam Dacier's, like the Original, will never have its Fellow; Unless he means, as he undoubtedly does, that it will never have its Fellow in the French Tongue.

Of all the European Languages, that pretend to any Politeness, the French is certainly the unfittest for Heroic Subjects, as Madam Dacier in several Places of this Work pretty plainly confesses; and on the contrary, the English Tongue the fittest for such Subjects, as Father Rapin, in his Reflexions upon Aristotle's Poetics, does as good as allow. The French Tongue is not yet arriv'd to that Perfection, which other Languages have attain'd, especially the English; it has no such Resources as ours; its Genius forbids it. Their Poets, who liv'd about the Time of our Spencer, had the Boldness to compound Words like the Greek; but they have been long since condemn'd for it, and the Practice utterly abolish'd in France, tho' so happily observ'd here. They want Words for many Things; and to express several Actions, are forc'd to make use of Circumlocutions. Thus, in those three admirable Lines, where Homer describes Jupiter's assenting

P R E F A C E.

assenting to Thetis's Request, in the first Book of the Iliad, and which Madam Dacier strains all she can, to imitate in French, she was oblig'd to make use of a Periphrasis to express his *Nod*; for in all their Tongue, they have no one Word for it. *Faire un Signe de la Tête*, To make a Sign with the Head, is their only Phrase for that Action; and whether in this Poverty of Words, any adequate Notion of the Fulness of the Greek Tongue can be convey'd, I leave to any one's Consideration that understands both Languages. In Matters of Cookery indeed, the French Language abounds beyond any other; for which Reason, as a great Critic observes, the Italians call it the Kitchen-Language.

But besides this Deficiency of Words, (which, considering the Natural Timidity of their Tongue, is never likely to be remedy'd) it wants Sinews and Strength to allay the excessive Softness of it, and consequently to maintain the Character, and keep up the Dignity of an Heroic Poem, especially such a Poem as Homer's Iliad, which is purely a Description of the Manly Passions,

The English TRANSLATOR'S

and form'd to elevate and surprize the Humane Soul, and to excite the Noble Transports of Admiration and Joy. Then again, the French Versification, especially that of the Heroic Sort, is intolerably tedious, even in Rapin's own Opinion; for it has no Variety of Numbers, (like the Greek) but the same eternal Cadence upon the last Syllable of each Word; so that the Drone of a Bag-pipe affords every whit as much Harmony. For this Reason, I suppose, it is, that the French, of late, have apply'd themselves so much to translate the Greek Poets into Prose; but tho' that Way does very well, in a Language whose Prose is as Musical as its Verse, yet since the English Tongue does not labour under such Disadvantages, I doubt whether an English Translation of Homer, any otherwise than in Verse, can be made so as to please an English Reader. By Verse I do not mean Rhyme; for I always thought That too Effeminate to express the Masculine Spirit of Homer. The affected Finery of Rhyme can never suite with that divine Simplicity, which is the peculiar Character of this Poet, who, if he had been an English-man, and liv'd in our Days,

P R E F A C E.

Days, wou'd most certainly have chosen the same Sort of Verse, which our English Homer, Milton, did. I have long entertain'd a Notion, that in all Translations Regard ought to be had not only to the Sense of the Original, but to the very Manner of the Composition, which ought to be resembled as near as possible, and not a new one introduc'd. Blank Verse, therefore, seems to be the only proper Measure for an English Translation of Homer. By this, the Translator may end his Line with long Words, of two, three, and sometimes four Syllables, which is one of Homer's Beauties, and which can't be done so well in Rhyme. By this too, the Thought has more room to turn itself in, as being capable of Extension beyond Rhyme, so as to be but half a Foot short of the Greek; and consequently the Spondee that always concludes the Greek and Latin Hexameter, may be hit in English; for Example,

Sing, Goddess, the Resentment of Achilles,
The Son of Peleus; that accus'd Resentment, &c.

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But some may object to me, that Milton seldom or never extends his Verse, tho' Blank, beyond the Measure of Rhyme; to which I answer, that Shakespear, Dryden, and I think all our other Writers in Heroic, have generally stretch'd it, as above; but if they had not, it wou'd not have affected me, since the Thing is not only practicable, and with good Effect too, but likewise, because it copies more perfectly the Turn of Homer, which is Copious, as that of Virgil is Succinct. By Blank Verse too, the Noble Sound of the Greek Numbers, and their licentious Cadence, is better preserv'd, than in the troublesome Modern Bondage, as Mr. Milton calls it, of Rhyme. Nor is this all; when a Man is ty'd down to Rhyme, he is often, without the greatest Care in the World, forc'd to wander from the Sense of the Author whom he translates. Thus Ogilby, in his Translation of Homer, calls the Crown of Therfites's Head, his Chin, for Rhyme's Sake, and compares Paris to a Steer, because it jingles to Deer:

So glads a Lyon, when some well-fed Steer
He seizeth, or wild Goat, or crested Deer:

Lib. 3. Iliad.

P R E F A C E.

I shall say nothing in Dispraise of Ogilby's Poetry. De mortuis nil nisi bonum. But it was a common Topick of Ridicule with Mr. Dryden; although there are many good Lines in him. But 'tis a good Jest to see how Ogilby's Notes concur with his Text, upon this and the like Occasions; he tells us, that Homer resembles Paris to a Goat, because of his Lasciviousness; and to a Deer, for his Timorousness; and no doubt, but Homer did so for those Reasons; but why he shou'd compare him to a Steer, Mr. Ogilby is utterly silent; for what cou'd he say, since it was of his own putting in, and nothing of it to be found in Homer? In like Manner, he frequently and ridiculously, in his Text, uses a different Epithet from that which he accounts for in his Notes; the former being whatever the Rhyme necessitates it to be, and the other what Homer thought fit to give it; and thus the Reader is led a Wild-Goose Chase to hunt for the Author's true Meaning. Nor do I think Mr. Dryden, in his Translation of the first Book of the Iliad, wou'd have us'd Words of so Modern an Import, as Knights, &c.

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had it not been in Complaisance to the corresponding Words that ended the first, or were to end the second Line. But besides this Fault in the first Concoction, viz. Translating Homer in Rhyme; there are, with all due Deference to that great Man's Memory, other Faults in his Fragment-Translations of Homer. He makes the first Book too Ludicrous in all Conscience. He begins the very Argument with a Jest, about Chryseis being a Pris'ner in the Fleet; this indeed might unwarily escape him, but his Conclusion of the Argument is a perfect Burlesque upon Homer's Meaning. The Whole looks rather like a Translation of Tassoni's Mock-Heroic, than Homer's Iliad. In many Places, he adds Thoughts of his own, which Homer never dreamt of, and, in others, mistakes the Sense; as in that Speech of Andromache to Hector, (Lib. 6.) where she tells how her Father and seven Brothers had been kill'd by Achilles, and that her Mother, after she had liv'd in Captivity, was restor'd to her Father's Kingdom, and dy'd a sudden Death in his Palace; for that is Homer's Meaning, when he says,

Παρεῖς

P R E F A C E.

Πατέρι δ' ἐν μεγάροισι βάλ' Ἀρτεμὶς ἰο-
χαιρα.

Diana shot her in her Father's Palace.

The sudden Deaths of Women being attributed to Diana, and those of Men to Apollo; but as Mr. Dryden has turn'd it, one wou'd think she was kill'd in Hunting:

----- but soon Diana's Dart

In an unhappy Chace transfix'd her Heart.

Whether this Mistake was ever remark'd upon before, I know not; but this I'm sure of, in Madam Dacier's Translation, the Reader will find no such Errors; she was not above consulting the Commentators, tho' Mr. Dryden was, as he plainly shews by speaking so contemptuously of them; (Vid. his Preface to the first and second Volume of Misc. Poems) whereas they are no less necessary for the Understanding the Authors of Antiquity, than Scaffolding is for the Erecting a Structure.

*As for Hobbes's Translation of Homer, which is so much cry'd up for a faithful though a
bald*

The English TRANSLATOR'S

bald one, I have had the Patience to read the three first Books, and to compare them with the Original, to see whether he was so close a Translator, as he is commonly thought to be. I confess, he is the closest of any, except Madam Dacier, and yet he is strangely out in some very plain Things. What cou'd lead him to misrepresent that fine Passage, where Hector's Courage is compar'd to the Edge of an Ax, which the more 'tis exercis'd, grows the keener? It is in the third Book of the Iliad; Paris says it to Hector:

Αἰεὶ τοι κεκοῖν, πέλεκυς ὥς, ἔστιν ἀτειρής,
 "Ὅς" ἔσιν διὰ θυρῶς, ὑπ' ἀνέροισι, ὅς ῥά τε
 τέχνη
 Νῆϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν.
 "Ὡς" τοι ἐνὶ στήθεσιν ἀτάρκηλοισι νόοισι ἔστι.

The Sense is no-where more perspicuous throughout Homer, than it is here: Nor, indeed, did ever Man write with more Clearness, than he has done, in all Parts of him. Since more People understand Latin, than either Greek or French, I shall subjoin Mr. Barnes's Latin Construction of those four Verses.

Semper

P R E F A C E.

Semper tibi cor, sicut securis, est indomitum;
 Quæ penetrat lignum, à viro acta qui arte
 Lignum navale excindat, augetque viri im-
 petum :

Sic tibi in præcordiis intrepidus animus est.

*I render 'em thus, as the Reader will find in
 the following Sheets ;*

Thy Heart is like a well-steel'd Ax, whose
 Edge
 Not blunts, but grows the keener by its Use ;
 Strengthening the Ship-wright's Arm, the
 more he strikes :

Such is th' unweary'd Temper of thy Cou-
 rage.

Homer has that Fruitfulness of Fancy, he re-
 doubles the Image in the very Delivery of it :
 But this has Hobbes quite murder'd. He turns
 them thus :

Hector, since your Reproof is just, (said he)
 And your hard Language (as when help'd
 by Art,

A Ship-wright's Ax strikes deep into a Tree)
 Like rigid Steel has cut me to the Heart.

Again,

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Again, in the same (third) Book, where Homer, by an Allusion perfectly happy, compares the incessant Talking of a Company of old Men, to the chirping of the Grasshoppers (or rather Bough-Hoppers, for in those Eastern Countries they differ from ours, and keep mostly in the Trees;) this is left entirely out by Mr. Hobbes, as likewise several Epithets and Descriptions of Places, in the Catalogue of the Ships. These Epithets and Descriptions were intended by Homer, not only to instruct his Reader, but to enliven the Subject. This little may serve to shew, that Hobbes's Translation is not such as might have been expected from a Person of his Learning, especially when he ought to have atton'd for the Badness of his Poetry, by the Exactness of the Version.

Mr. Chapman's Translation I never saw, nor desire to see it, if what Mr. Dryden says of it, be true. " The Earl of Mulgrave, and
" Mr. Waller, two the best Judges of our
" Age, have assur'd me, that they wou'd never
" read over the Translation of Chapman, with-
" out incredible Pleasure and extreme Tran-
" sport.

P R E F A C E.

" sport. This Admiration of theirs must
 " needs proceed from the Author himself; for
 " the Translator has thrown him down as low,
 " as harsh Numbers, improper English, and
 " a monstrous Length of Verse could carry him.
 This Length of Verse, I fancy, might be occasion'd by a Desire of mimicking the Length of the Greek Verse, which is longer by a Foot than the English Heroic Rhyme. But 'tis high time I should say something of my own Performance, which, if the Reader takes it to be only a Translation of a Translation, he may easily, if he understands the Greek and French, convince himself, that I have had a strict Regard to the Original Greek; and I believe, the most illiterate Reader will perceive, throughout, a rounder and more flowing Turn, than wou'd have been found, had I follow'd Madam Dacier in the Manner of her Composition, and done it in direct Prose, as she has done.

I shall not enter into the Debate, whether Solomon wrote the Books that go under the Name of Homer, which I am credibly inform'd, the learned Mr. Barnes has prepar'd several
Sheets

The English TRANSLATOR'S

Sheets of a Latin Dissertation, to prove, and which he had some Thoughts of inserting (in part) in his late Edition of Homer, but was enjoin'd by the University of Cambridge not to do it. Be that as it will, whatever becomes of the Author of these Books, 'tis certain, his Work was a kind of a New Gospel to the Pagans, couch'd according to the Custom of those Times, under Fables, Parables, and Allegories, and every-where carries a visible Conformity with Holy Scripture both in Phrase and Sentiments, as is abundantly prov'd by Madam Dacier, who, by her many Scripture-Parallels, shou'd seem to have read our Duport's Gnomologia Homerica, tho' she does not mention him; but that's a common Practice with Writers of other Nations, beside the French, to suffer the Remarks upon any Book to pass, as much as possible, for their own. Yet in Justice to the Lady, I must needs say, the greater Part of the Remarks are her own, and the rest seem to be so, by the New Turn she has given them. Such a venerable Work as this, therefore, cannot be too religiously translated; for which Reason, I have

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have done it so close, that a School-Boy may construe by it, and at the same time endeavour'd at a Style that might please People of Fashion, for whose Reading, as Mr. Hobbes very well observes, Poetry is principally design'd.

Nor can such a Work be thought unseasonable at this time, since the whole Fable turns upon this great Truth, that, When the Rulers of a Nation fall out, the People are the Sufferers:

-----delirant Reges, plectuntur Achivi.

As for the Excellence of Homer's Poems, 'twere needless as well as endless to set it forth, since for above these five and twenty hundred Years, by the Unanimous Consent of all Men, and the Joint-Suffrages of the whole learned World, he has been extoll'd as something more than Humane; insomuch that now the Name of Homer, as the Learned Duport observes, do's not seem to be the Name of a Man, but of Poetry, Wit, Learning. Ut jam Homeri nomen, non hominis, sed Poeseos, sed ingenii, sed Doctrinae

The English TRANSLATOR'S

Doctrinæ esse videatur. Gnomolog. Homeric.
Epist. Ded. Here I had Thoughts of concluding that Little I had to say; but lest this Translation may fall into the Hands of some who are not well apprised of this Divine Author's Character, I judg'd it not amiss, to give it in the Words of Father Rapin, (who was no less fam'd for Politicness than Learning) as I find them translated by our equally Famous Mr. Rymer: "HOMER, who had a Genius accomplish'd for Poetry, had the vastest, sublimest, profoundest, and most universal Wit, that ever was; 'twas by his Poems, that all the Worthies of Antiquity were form'd; from hence the Law-makers took the first Platform of the Laws they gave to Mankind; the Founders of Monarchies and Commonwealths, from hence took the Model of their Politics. Hence the Philosophers found the first Principles of Morality, which they have taught the People. Hence Physicians have study'd Diseases and their Cures. Astronomers have learn'd the Knowledge of Heaven, and Geometricians of the Earth. Kings and Princes have learn'd the Art to govern,

" and

P R E F A C E

“ and Captains to form a Battle, to encamp
 “ an Army, to besiege Towns, to fight, and to
 “ gain Victories. From this great Original,
 “ Socrates, Plato, Aristotle came to be Phi-
 “ losophers: Sophocles and Euripides took the
 “ haughty Air of the Theatre, and Ideas of
 “ Tragedy: Zeuxes, Apelles, Polygnotus,
 “ became such excellent Painters; and Ale-
 “ xander the Great so valiant. In fine, Ho-
 “ mer has been (if I may so say) the first
 “ Founder of all Arts and Sciences, and the
 “ Pattern of the wise Men in all Ages. And
 “ as he has been in some manner the Author
 “ of Paganism, the Religion whereof he esta-
 “ blish’d by his Poems, one may say, that
 “ never Prophet had so many Followers as he;
 “ yet notwithstanding this so universal Genius,
 “ this Wit capable of all Things, apply’d him-
 “ self only to Poetry, which he made his Bu-
 “ siness.

If this be so, as it most certainly is, How
 bold must he be, that attempts to translate Him?
 But what will not the Desire of even a small Re-
 putation spur a Man to? Homer, in the Second
Book

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Book of his *Iliad*, commends the River *Axius*, not for the Beauty of its own Stream, which, indeed, was muddy, but for the sake of several fine Rivers that fell into it. A Reader that has Humanity, will do the like by me, who have endeavour'd to convey to him *Homer's* Spirit thro' a Channel the less muddy, for having to do with so pure an Original: I am sure, the Hope of attaining this inferior Degree of Praise, was what prompted me to attempt this Author, as likewise several others of the first Rank, and to mingle my Name with *Homer*, *Cervantes*, *Tassoni*, *Boileau*, *Le Clerc*, *Puffendorf*, &c.

I shall detain the Reader no longer, than to let him know, That I thought it Prudence to shelter this Translation under the Name of a Gentleman, who has so often and publicly testified his high Esteem for the Original, who is Himself as great an Honour to our Western World, as *Homer* was to that of the East, and who, with a Genius equally Universal, and a Wit equally capable of All things, has rais'd the Name of *Tatler* to as high a Pitch, as the Other has done that of *Poet*.

But

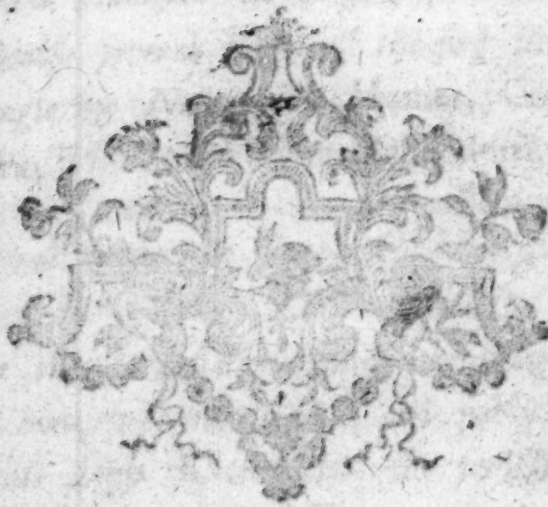
P R E F A C E.

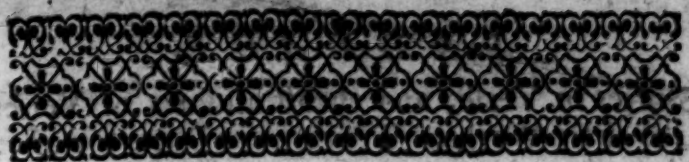
But not to launch into the boundless Ocean of Mr. Steele's Praises, I shall content myself with referring his Panegyric to his own inimitable Writings, in like manner as Homer forbears to praise his Hero Achilles, and leaves it to his Actions alone to speak for Him.



THE

It is not to launch into the boundless Ocean
 of Mr. Steele's Preface, I shall content myself
 with referring his Panegyric to his own inimitable
 style. Whom, in like manner as Homer has
 been to praise his Iliad Achilles, and latterly
 to his Actions alone to speak for him.





THE P R E F A C E.



It has been my Ambition, ever since I have made Writing my Diversion, and been so bold as to publish my Amusements, to present our Age with such a Translation of *Homer*, as, by preserving the main Beauties of that Noble Poet, might recover the greater Part of Mankind from the disadvantageous Prejudice infus'd into them by the monstrous Copies that have been made of him. But for a long time, I met with Difficulties which seem'd insuperable, and which have very often discourag'd me.

It is a Matter of the greatest Difficulty, to bring Men to a true Taste of an *Epic Poem*, and make them acquainted with its Nature. This sort of Poetry has been so little known in all Ages, that Antiquity can furnish us with only two Poets, that were Masters of it. *Homer* was the first that show'd it to the World; for, as *Velleius Paterculus* says, *There was no body before him, that he could imitate; nor any after him that could follow his Example.* *Neque ante illum, quem ille imitaretur, neque post illum, qui eum imitari posset, inventus est.*

There were Poets before *Homer*, as well as *Musicians*; but they were such Poets as told
a Stories

Stories in Verse, and thrust all sorts of Verses into their Works. There were Poets too after him; but there never was any, I will not say, that reach'd the Height of *Homer*, but that even so much as understood his Art. It is apparent, by all the Remains we have of Antiquity, that this Art after him was totally eclips'd in *Greece*, and that the Poems that Country produc'd were not according to the Rules of it.

As soon as conquer'd *Greece*, says *Horace*, had by its Allurements captivated its fierce Conquerors, and transported the Arts into *Italy*, the rude Sketches of the *Roman* Poetry began to be polite, and a Genius advancing with the Empire, at length the Art of *Epic* Poetry was reviv'd by *Virgil*, almost 900 Years after *Homer*. That renowned Poet, like the other, carry'd it with him to the Grave; for we cannot find, that any of the Poets, who succeeded him, had a true Notion of it. This second Eclipse was lasting, and continues to this Day. But, as hath been observ'd before me, all Arts and Sciences, through Corruption and the Ignorance of Men, generally produce false Arts and Sciences, which are the Counterfeits of the true: This is the Fate of *Epic* Poetry; it has produc'd a false Art, and that false Art has brought forth Poems, which have nothing but the Name of *Epic*; and a sort of Works in Prose, which tho' aspiring to be *Epic*, are quite remote from the Constitution thereof.

Thence arose the mighty Difficulties I at first discover'd in the Execution of my Design, and which made me apprehensive of the Success of my Undertaking. Most People, now-a-days, are spoil'd by reading great Numbers of idle and frivolous Books, and cannot bear with any thing

thing that has not that Relish. Love, after having debauch'd our Manners, has corrupted our Wit. It is now become the very Soul of all our Works. The Heathens form'd a better Judgment of that Passion than we do; they were fully satisfy'd, that since it proceeded from nothing but Weakness, it could never have any thing great in itself, or contribute to what is so. This is the Reason, therefore, why *Homer*, who made no Difficulty to give it to his Gods, took special Care never to give it to his Heroes. The *Iliad* does not represent *Achilles* in Love, and the *Odysses* only exhibits to us a most perfect Conjugal Affection. *Ulysses*, faithful to his Wife, even to the rejecting of Immortality, and an Immortality ever youthful, is belov'd by two Goddesses; he suffers their Love, without making any farther Return than he was oblig'd to do in Prudence, that he might engage them to his Assistance. *Aeneas*, in *Virgil*, is no more Amorous, than *Achilles* and *Ulysses* are in *Homer*. Those Heathens, as has been observ'd before me, did not defile the Majesty of their Heroic Poems with those dangerous Gallantries; *Ulysses* is cold towards *Circe*, and melancholy with *Calypso*; *Achilles* is only sensible of the Affront done him in forcing *Briseis* from him. *Camilla*, in the *Aeneis*, has no Lovers; *Turnus's* Affection is scarce mention'd; and all *Dido's* Passion is rather reported as a criminal Piece of Treachery, wherewith that unhappy Queen is severely punish'd, than as an amorous Episode.

All the Difficulties I have met with, may be reduc'd to Five. The First consists in the Profoundness of the Matter, and the Nature of the Poem in general, the Disposition whereof is entirely opposite to that false Art I have just now spoken of. What Hope is there, that our

Age can be brought to relish these austere Poems, which, under the Veil of an ingenious Fable, contain profitable Instructions, and which do not present our Curiosity with any of those Adventures, commonly reckon'd moving and engaging, for no other Reason, but because they turn upon Love?

The Second proceeds from the Allegories and Fables these Poems of *Homer* are fill'd with, and which, for the most part, offering to our View, nothing but a plain Shell, which we are not able to penetrate, hinder us from discovering the Beauties of this great Poet, and even cause us to form a wrong Judgment of his Wit.

The Third arises from the Customs and Characters of those Heroic Times, which appear too simple, and often contemptible to our Age. Is it possible for those who are now-a-days used to our Romantic Heroes, those Court-Heroes, always so nice, so whining, and so polite, to endure *Achilles*, *Patroclus*, *Agamemnon* and *Ulysses*, busy'd in what we call servile Offices?

The Fourth proceeds from *Homer's* Fictions, which at present seem to be carry'd too far, and to want that Resemblance of Truth we require. How can our Age be brought to bear with Tripods moving of themselves, and going into Assemblies? Statues of Gold helping *Vulcan* at his Work? Speaking Horses, and many other Conceits of the like Nature?

The Fifth and last, but which daunted me the most, was the Grandeur, the Loftiness, and the Harmony of the Diction, which no Man ever came near, and which is not only above any Strength, but perhaps even that of our Language.

P R E F A C E.

All these Apprehensions very much discourag'd me; but at last I reflected, that the Ignorance, which has so long prevail'd, as to the Nature of *Epic Poetry*, might perhaps have been remov'd by two excellent Pieces publish'd upon that Subject. The one is Father *Bossu's Treatise of Epic Poetry*, wherein that learned Man admirably explains the Art of *Homer's* and *Virgil's* Poems, by *Aristotle's Rules*; the other is *Aristotle's Poetics*, translated into *French*, and enrich'd with such Comments as demonstrate the Truth and Certainty of those Rules, by Experience and Reason. I was fully persuad'd, that those two Books had, as it were, open'd the Way for my Translation, and that after so curious an Exposition of the Rules, I might venture, in our Tongue, the Poems, that were the Models by which the said Rules were fram'd; and was of Opinion, that the Dislike of some few Persons, who, perhaps, will not be brought off from their groundless Notions, ought not to deprive the rest of the World of a faithful Translation of those two noble Originals, the *Iliad* and the *Odyssees*. To render them the more useful, I have not absolutely abandon'd them to my Translation, but have added Remarks, which may be serviceable to the Reader for unravelling of the Poet's Art, and make him sensible how much *Homer* surpasses all that have come after him.

Thus much as to the First Point: The Second, which is that of the Fables and Allegories, is doubtless more knotty. It was the Custom in *Homer's* Days, to propose to the People the greatest Truths under Fables and Parables. The wiser Sort were proud of diving into those Mysteries, and discovering the Sense of them;

and the Vulgar paid Respect to those learned Obscurities.

Our Age despises those Veils and Shadows, and values nothing that is not plain and open. Nor is this the greatest Objection against *Homer*; that Poet, we are told, has carry'd his Allegories so far, and been so extravagant in them, that the Heathens themselves have charg'd him with speaking of the Gods, in his Fictions, after such a manner, as at first Sight gives a Notion of Horror and Impiety. *Longinus* tells us, that seeing, in the Poem of *Homer*, the Combinations, the Wounds, the Punishments, the Tears, and the Imprisonments of the Gods, with all the other Accidents continually befalling them; he fancies, that Poet's Aim was to make Gods of those Men who were at the Siege of *Troy*, and, on the other hand, of the Gods he has made Men, and oftentimes very vicious ones too. And to ascend still higher, *Plato* absolutely banishes *Homer* from his Commonwealth, for fear lest his Fables being misunderstood, and leading his People into Error and Ignorance, as to the Nature of the Gods, might infect their Souls by Examples so much the more pernicious, as they bore the greater Authority. What Use can we make at this Time, of a Poet, whom even the Heathen Philosophers have proscrib'd?

Certain it is, that *Epic Poetry* is an Art only invented for the Benefit of Man. If *Homer's* may have been prejudicial and dangerous to good Manners, he has transgress'd the Rules of his Poem, which is meant for no other End, but to give virtuous Instructions; and consequently, he does not deserve the honourable Name of *Poet*, much less, that of *most Divine Poet*, given him by *Plato* himself. This is the Charge

Longinus,
c. 7.

Charge which *Homer* must be clear'd of, in order to wipe away the Stain *Plato's* Censure has fix'd on his Poetry.

I will not here take notice, that *Homer* writ nothing of the Gods, but what had been said before him, and that he only follow'd the ancient Pagan Theology, as *Aristotle* manifestly saw. I shall soon make use of that Argument much more effectually than *Aristotle* does, by demonstrating, not only that this Poet has follow'd the ancient Pagan Theology, but even that the said ancient Theology is often agreeable to the soundest Divinity, and that under those Fictions we often meet with the Traces of some important Truths, which those Heathens had some dark Notions of, and whereof they had attain'd to some Knowledge by Tradition. In the mean while, I will oppose against *Plato* the Judgment of a Lawgiver as severe as himself, a Lawgiver whom the Oracle call'd, *The Friend of the Gods, and rather God than Man*; a Lawgiver, who was the Founder of one of the noblest, purest, and most excellent Commonwealths that ever were; I mean *Lycurgus*, who gives this great Character of *Homer*, *That the moral and political Instructions contain'd in his Poems, are no less advantageous, than his Tales and Fictions are diverting*. I will set against him the Testimony of

Plutarch in the Life of Lycurgus.

Plutarch, who assures us, *That when those Fables and Fictions which are most condemn'd in that Poet are thoroughly examin'd, they appear to be full of useful Instruction, and profound Speculation*. To conclude, I will set against him the Opinion of an Emperor, *Justinian* himself, who, in the Preface to his Pandects, calls him, *The Father of all Virtue*.

In his Treatise of the Manner of reading the Poets.

Were it not sufficient to oppose greater Authorities against one single Authority, and that it were requisite to argue the Point, it would be an easy matter to make it appear, that *Plato* carry'd his Scruples too far. Nay, more, I am of Opinion it may be demonstrated, that what the said Philosopher lays to *Homer's* Charge, is an unjust Imputation, and that this noble Poet's Notions are often more conformable, than that Philosopher's, to the Ideas given us of God by clearer-sighted Writers than *Plato*, since they were inform'd and inspir'd by God's own Spirit. This I have endeavour'd to unfold in my Remarks, as Occasion has offer'd, yet it will not be amiss to add a few Words in this Place. When I endeavour to justify *Homer*, I labour to justify my Translation; for I did not translate him to purchase the empty Praise of having put into our Tongue the first and the greatest of Poets, but have done it, to perform, if I could, a profitable Work; and I know none such, but those which form the *Heart*, by instructing the *Head*. Had *Homer* deserv'd the Reflexions wherewith *Plato* has gone about to discredit his Poetry, he would rather be a Hindrance, than a Help to good Morals, and I had very ill employ'd the Time I have spent in Expounding and Translating him.

Proclus has writ a whole Book, to defend him against all the Reproaches of that Philosopher. He has handled that Matter with profound Judgment, and much Advantage may be made by reading that Work. I shall not here make use of all his Arguments; that would carry me too far. Besides, the Source of true Divinity being unknown to that Heathen Philosopher, he could not, so well as we, vindicate

vindicate that Poet, as to what he has said of the Deity. I will therefore, in this Place, endeavour to answer the most considerable of *Plato's* Accusations. There are six of them; the others are examined in the Remarks.

1. *Homer* has not laid the Foundation of a Commonwealth; he has neither successfully manag'd Wars, nor taught how to manage them; he has instituted no Sect.

2. He has introduc'd Gods that are unfortunate, lamenting, complaining, repenting, fighting, and enrag'd.

3. He says, the Gods are to be prevail'd upon by Prayers and Sacrifices that are offer'd them.

4. He affirms, that God is the Cause of Evils, and therefore places on the sides of his Throne, two Vessels, one full of good Fortune, the other of bad.

5. He makes the Gods appear to Men in a visible Shape, which of Consequence is false, because that Shape does not belong to God.

6. Lastly, he represents *Jupiter* sending *Agamemnon* a deceitful Dream, and ordering him to tell a Lye, which is unworthy of God, who is all Truth.

Homer has not laid the Foundation of any Republick, he has prescrib'd no Laws, he has manag'd no Wars, he has instituted no Sect. I will not say, with *Proclus*, that Time may have prevented us from knowing what Advantage many Cities reap'd from *Homer's* Wisdom. I allow *Plato* all he desires, and shall only say, That is neither the Poet's Aim, nor the End of his Fable. The Design of them both is only to instruct Mankind, and to reform Cities and States, by Lessons disguis'd under the Allegories of an Action, and there,

by render it more agreeable. *Homer* is therefore beneficial to Mankind, and even more beneficial than those who have laid the Foundation of Governments; for States may be founded without any Thought of instructing Mankind, or forming their Manners. *Homer* has neither successfully manag'd Wars, nor taught how to manage them. Who ever requir'd that of a Poet? It is certain, that he never led Armies, nor won Battles; but his Poems are full of excellent Precepts for the Art of War. He, of all Poets, is most capable of inspiring Valour, and has actually form'd great Commanders. *Alexander* and *Cæsar* were better Judges of that Poet than *Plato*. *Cleomenes* was also a better Judge; for, he was wont to say, that *Homer* was the Poet of the *Lacedæmonians*, because he teaches how to make War; and that *Hesiod* was the Poet of the *Iliotes*, because he writes of Husbandry. It may be also said of *Homer*, that he is the Poet of Kings; for he teaches, that Strength and Justice are the two most Royal Virtues, and the two main Supports of a Throne. For this Reason, *Porphyrius* writ a Treatise, entitled, *Of the Advantage Kings may reap by reading Homer*.

Neither did this Poet institute any Sect under his own Name; but he may be look'd upon, as the Father of almost all the Sects; for in his Writings may be found the Seeds of most of the Opinions embrac'd by the Philosophers, who liv'd long after him. Besides, has not he been look'd upon as one of the greatest Philosophers? and does not *Horace* assure us, that he far out-does the ablest Philosophers in teaching what is good and evil, profitable and pernicious? *Plato* himself owns, that *Homer* makes us very sensible of the Difference between Justice

*The Iliotes
were Slaves,
who till'd
the Lands
of the Lacedæmonians.*

*Epist. 2. lib.
1.*

Justice and Injustice, and that he makes it appear, that the Wars, which ruin the World, proceed from no other Cause but the Ignorance of Men, as to Right and Wrong. Porphyrius compos'd a Work upon Homer's Philosophy, Περὶ τῆς Ὅμηρου φιλοσοφίας, wherein he prov'd him to be no less a Philosopher than a Poet; and Maximus Tyrius in his 16th Dissertation, calls him, *The Prince of Philosophers*, and elegantly terms his Philosophy, *an Instrument of all sorts of Harmony*; to signify, Παναρμόδιον, as I take it, that the Principles of all Sects were there to be found. γένον.

In regard to the second Objection, it will suffice, to set against it the Judgment of the learned Father before-mention'd, who being wiser, and better inform'd in the Knowledge of God than Plato and all the Heathens, was not afraid to say, that Homer's Fictions deserve rather to be commended, than condemn'd. *The R. F. le Bossu, in his Treatise of Epic Poetry, Lib. 1. Chap. 2.* Can we blame him, says he, for having assign'd to the Gods the Passions of Men? Might he not also make them fight against Men? Have we not Instances of those Expressions and Figures in Holy Writ, and in the true Religion? And if it be allowable to speak so of the Gods in the Capacity of a Divine there is much more Reason to take the same Liberty in Physical and Moral Fictions.

Poets must either be forbid speaking of the Actions of the Gods, or be permitted to explain them by Expressions borrow'd from the Actions of Men; it is the only Language they can speak, and the only one that is suited to their Understanding. They may therefore ascribe to God, Anger, Rage, Vexation, Sorrow, Repentance, Revenge, as they assign him a Mouth, Feet, Arms. God has not only permitted the Holy Prophets, and other sacred Writers to speak of him after that manner, but has even

spoke so himself; because any other Language could not have been understood. It is the only Method to instruct Mankind. Look but into the Books of Holy Writ, and you will find God says in a thousand Places, *That he is griev'd, that he is in Wrath, that he is enrag'd, that he repents, that he will take Vengeance.*

As to the Leagues and Battles of the Gods, *Homer* is in that respect likewise secure from our Censure; the Holy Scripture affords us Instances, which claim all our Respect and Veneration. In *Genesis* we see an Angel wrestling with *Jacob*. The Prophet *Daniel*, above 350 Years after *Homer*, has the same Ideas; he shews us Angels contending with other Angels. In the 10th Chapter, the Angel *Gabriel*, who was Protector of *Greece*, struggles 21 Days against the Angel protecting *Persia*, and the Angel *Michael*, the Protector of the *Jews*, comes to his Assistance. In the 12th Chapter, the two first Angels contend again on the Banks of the *Tigris*, as it were to dispute the Possession of it. And I find, the learned *Grotius* has hereupon observ'd, that in the first Ages, viz. under the Law, the Angels that are set over Nations, some of them favour'd the *Persians*, and others the *Greeks*; and that the Coming of our Saviour dispell'd that Spirit of Partiality, if it be lawful to make use of such an Expression; *Omnes aliarum nationum præsidēs Angelī aut Persis favebant, aut Græcis: talia inter Angelos studia extinxit Christus.* All the Guardian-Angels of other Nations favour'd either the *Persians* or the *Greeks*; Christ put an End to those Strifes among the Angels. I leave it to the Divines to sift this Matter, and to judge of *Grotius's* Remark. 'Tis certain, nothing is more frequent throughout Holy Writ,

Grot. in Daniel. x. 21.

Writ, than these Expressions, *The Lord will fight for you; The Lord fights for them.*

Thus we see, that *Homer* found these Notions already establish'd, and that his Fictions are drawn from the Bosom of Truth; and this is what *Longinus* could not be sensible of. *Aristotle* therefore said more than he thought for, when he declar'd *Homer* might be justify'd, as to what he had said of the Gods, by maintaining he only follow'd Report, and what had been said before him.

The same holds as to the Wounds, Punishments, Imprisonments of the Gods, and the Fall of a God cast down head-long from *Olympus*; for it is to be observ'd, that *Homer*, when he speaks thus of the Gods, always excepts the Supreme God, and makes only the Inferior Deities subject to those Frailties and Accidents; that is, the *Angels*, whom the Holy Scripture also calls *Gods*.

Thus *Homer's* Fictions ought to be so far from rendring him contemptible, by causing him to be look'd upon as prophane and dangerous; that on the contrary, they ought rather to gain him Reputation, and cause him to be valu'd as very useful; on Account of the Consonancy of his Notions with these Truths. A Consent, which is very remarkable, and which may be of great Use in Expounding of the Sacred Books.

Homer so well distinguishes between the Sovereign God, and the subordinate Deities, that one of the Ancients, surprized at the Sublimity of his Notions, gives him this mighty Character, of being the only one who had seen, or exposed the Gods to humane View.

Strabo has this Expression, lib. 8. without naming the Author: 'Ο τὰς θεῶν εἰκόνας ἢ μύθος ἰδὼν, ἢ μύθος δειξάς.

Now

Now methinks, I have no great Occasion to be apprehensive of my Design, on Account of the Fables and Allegories; for, after all I have already said in relation to what has been most strongly urged against *Homer*, it only remains to show, and it will appear in the Remarks, that as every thing in an *Epic Poem* ought to have Passions, and to be alive and animated, to reach that *Marvelous*, which is so necessary for it, *Homer* brings in his Deities, which are wholly Allegorical, and speaks of them as a Theological, as a Physical, and as a Moral Poet.

*Essay, Lib.
8. C. 1, 2.*

As a Theological Poet, he has split the Notion of *one sole God and several Persons*, as it were into so many Attributes, under the different Names of *Jupiter, Juno, Neptune, &c.* He has said nothing of those Gods, but what is good, suitable to them, and even agreeable to the manner of speaking in the soundest Divinity.

As a Physical Poet, he makes Gods of natural Causes; and assigns them Manners, Expressions, and Actions, answerable to the Nature of the Things those Deities represent.

And lastly, as a Moral Poet, he makes Gods of our Virtues and Vices; if all that appears most extravagant in *Homer* be examin'd according to these three different Lights, he will not only be easily excused, but whatever that great Poet has conceal'd under his Fables and Allegories, will be with Pleasure unravelled. It will appear, that all the Imputations laid on him are vain; and we shall admire the Vastness of his Notions, the Truths they are grounded upon, and the immense Knowledge this Poet was Master of.

The third Charge *Plato* makes against *Homer*, for saying, the Gods suffer themselves to be mov'd

mov'd by the Prayers and Sacrifices that are offer'd to them, deserves to be examin'd. It is grounded on *Phœnix's* saying to *Achilles*, in the 11th Book of the *Iliad*, That the Gods themselves are exorable, and that Men after having offended them by their Crimes and Transgressions, appease them by their Vows, Offerings, Sacrifices, Libations, and Prayers. *Plato* pretends, that *Phœnix*, in this Place, talks according to the receiv'd Opinion of those dark Times, when they believ'd, that the offended Gods always suffer'd themselves to be overcome by Sacrifices and Offerings, as if they were covetous Usurers, that made a Trade of their Blessings and Pardons, so that the Rich were sure to do any thing, without fear of Punishment; but I am of Opinion, that this Passage in *Homer* bears no such evil Construction; and what *Phœnix* says, seems to me very agreeable to what we read in Holy Writ. *Solomon*, ^{2 Chron. vi.} speaking of the Temple he had built, said: ^{21.}

Hearken therefore unto the Supplications of thy Servant, and of thy People Israel, which they shall make towards this Place: Hear thou from thy Dwelling-Place, even from Heaven; and when thou bearest, forgive. Prayers, Sacrifices, Oblations, Libations, were the Means appointed by God for disarming of his Wrath, and obtaining his Favour, not actually of themselves, but as they betoken'd a Change of the Heart and of the Will; and so this Passage in *Homer* is to be understood. He explain'd himself sufficiently, when he call'd Prayers, the Daughters of *Jove*; those Prayers which are made for Fear, or Interest, without any Change in the Will, and without Repentance, are not the Daughters of Heaven, but of the Earth. Thus it appears, that this Charge of *Plato's* is very ill-grounded; and this Expression of *Homer*,
σπερταῖ

ἐπεὶ οἱ δὲ τὰ καὶ θεοὶ αὐτοί, *The Gods suffer themselves to be mov'd*; is a Divine saying; it is the Ground-Work of Religion, and the only Ressource for Mankind.

The fourth Objection, That God is the Cause of Evils, is of no more Force than the rest; it shows an Ignorance of God's Nature to deny, that from him Men receive all that is Good and Evil. Does not God say in *Deut. xxxii. 23*, *I will heap Mischiefs upon them. I will spend my Arrows upon them.* And in the Prophet *Amos iii. 6*, *Shall there be Evil in a City, and the Lord hath not done it?* And in *Micah i. 12*, *But Evil came down from the Lord unto the Gate of Jerusalem.*

And as for the Fiction of the two Vessels which Homer places on the sides of Jupiter's Throne, in the last Book of the *Iliad*, it is so far from being blameable, that it rather seems worthy to be admir'd; for it is the very Representation David gives us of God in the *lxxv. Psalm*: *In the Hand of the Lord there is a Cup, and the Wine is red; it is full of Mixture, and he poureth out of the same; but the Dregs thereof all the Wicked of the Earth shall wring them out, and drink them.* See my Remarks. Hence come those Expressions so frequent in Holy Writ. *To drink the Wine of God's Wrath; the pure Wine which is mixt in the Cup of his Wrath.*

The fifth Objection, That Homer gives the Gods visible Shapes, has been fully answer'd by Mr. *Dacier*, in his Preface to *Plato*, whereof he has publish'd two Volumes. Had *Plato*, says he, made use of his Arguments, only to discredit the ridiculous Transformations the Poets ascribe to the Gods, he had been in the right: But it is an Error to employ them in opposing the Method God has been often pleas'd

to make use of, for rendring himself visible, in the Shape of an Angel, or of a Man, whom he has created to his own Likeness, and whose Image he might take upon him, without imposing upon Men, and without quitting his Perfections. Nor has it escap'd the Penetration of his Scholar *Aristotle*, who, tho' otherwise not so clear-sighted as he, in relation to the Divine Nature, yet has better discover'd the Beauty and the Truth of this Sentiment of *Homer*, who, in the 17th Book of his *Odyssees*, says, *That it being easy for the Gods to take upon them all sorts of Shapes, they often transform themselves into Strangers, and go into Cities to be Eye-Witnesses of the Wrongs done by Men, and of their good Actions.* And upon this Poet's Information, he perceiv'd it was not below the Dignity of a God to take upon him humane Nature, in order to deliver Men from their Errors.

As to the deceitful Dream sent to *Agamemnon* by *Jupiter*, and the Lye which He commands him to tell, in the 2d Book of the *Iliad*, *Homer Chap. 26.* has been also very well justify'd in the same Remarks on the Art of Poetry; where Mr. *Dacier* plainly shows, that the Lye, which that deceitful Dream tells *Agamemnon*, does not proceed from *Jupiter*, but from the Dream. Now, it is no new thing to have a lying Dream, and *Jupiter*, who permits *Agamemnon* to be deceiv'd, had no hand in that Fraud; he permits it, without being the Author of it. The Holy Scripture gives us an Instance perfectly like it, in the Story of *Abab*, King of *Israel*, when God would ^{2 Chron.} destroy him; for God sent to that King a ^{xviii. 19,} lying Spirit to delude him, as *Jupiter* here sends ^{20, 21.} *Agamemnon* the Dream to deceive him.

Nothing can be more exactly alike, *Homer's Jupiter* is no way a Lyar, or a Seducer, in this Passage;

Passage; no more than the True God is, in this Story of *Abab*: But *Homer* was sensible of this Truth, That God makes use of the Wickedness of Creatures to bring about his Judgments. See my Remarks. This Instance is the more remarkable, inasmuch as it happen'd in the Days of *Homer*; for, that Poet liv'd when *Abab* was King of *Israel*, and *Jebosaphat* King of *Judab*.

Poetic.
Cb. 26.

Plato examines *Homer's* Poem in general, with respect to Politicks; and condemns it, when he finds it not agreeable to the Rules a good Politician gives for maintaining a State, and making a People happy. Nothing can be more unjust than this; and it was to oppose this Injustice, that *Aristotle* writ thus: *It ought to be remember'd, that we are not to judge of the Excellency of Poetry as we do of the Excellency of Politicks, or that of any other Arts.* Imitation is the End of Poetry; and may be excellent there, tho' vicious in Politicks. But it is *Plato's* Misfortune, that the Imitation of *Homer* is not opposite even to good Policy, since it's agreeable to Truth itself; as I just now made appear.

Let us now proceed to what my Translation may apprehend, in relation to Manners, Customs, and Characters. *Homer*, every where, represents Nature as it was in its Original Simplicity; and before fal'n from its Dignity, it went about to support its Ruins on a vain Pomp; which is never the Mark of true and solid Grandeur. I own, I have not endeavour'd to soften the Force of his Lineaments, to adapt them to our Age.

The Manners of Men make the Character of the Ages they live in; because they are the Source of Actions, and of the whole Conduct

of Life; and nothing but the Actions can characterize Men and Times; neither Inclinations, nor Dispositions, can do it any otherwise, than as they are visible and discernible in Actions. An *Epic* Poem, therefore, being the Imitation of an Action, the Poet is oblig'd to represent the Manners exactly the same they are at the Time he describes them; for, otherwise, his Imitation will be false, and his Heroes will be Romantick Heroes, who have nothing of those they represent, but the bare Name, and who neither say, nor act any thing, but what belies their Character, and is contrary to the Customs of those Times, in which they are suppos'd to have liv'd. In a word, the Poem imitates what is, and not what will be. *Homer* could not conform himself to the Customs of Future Ages; but Future Ages must go back to the Customs of his. It is one of the first Precepts in the Art of Poetry, to describe the Manners exactly. *Notandi sunt sibi mores. Study the Manners of Times and Countries.*

But, say some, Is it unlawful for a Poet to embellish, and ennoble the Subjects he treats of? And, does not *Aristotle* himself say, The Poet is to make his Heroes more excellent than they are? Yes; provided he retains the Likeness: But it is not retaining it, to assign to Times and Persons, Customs and Manners which they never knew. This is losing all the characteristick Strokes, which ought to be preserv'd, and without which there is no Resemblance between the Original and the Copy. *Aristotle* leaves no room to question the Sense of the Rule he prescribes to Poets. They are, says he, to follow the Example of good Painters, who always represent People handsomer than they

they are, yet so as to give them their true Form, and retain the Resemblance. That is to say, as Painters study what may add to the Perfection of the Person, without deviating from the Resemblance, and without altering any thing of the Shape and Countenance, and give all the Graces that can be adjusted with, and yet improve their true Features; so Poets are to look out for every thing that may set off their Heroes, provided it suits with their main Character. *Achilles* is cholerick, and unjust; *Homer* makes him Brave. *Ulysses* is a Dissembler; he gives him Prudence; for Prudence stands very well with Dissimulation, as Valour does with Passion. What wou'd be more ridiculous, than to beautify a thing to the Destruction of its Likeness? If a Woman will have a Painter draw her more beautiful, even tho' he preserves none of her Features, I conceive the Reason of that Fraud; She designs to cheat those who never saw her: But to require, that those Times, which no way concern us, shou'd resemble us, I confess, is a sort of Self-Love, which I have no Notion of. For my part, I am quite of another Opinion, and think those ancient Times so much the more Excellent, as they are less like to ours. It is with Manners as it is with Diction, which is never so beautiful as when set off with Foreign, or Figurative Words: For, as *Aristotle* says in his Rhetorick, *What comes from Foreigners, seems admirable; and what is admirable, pleases and rejoices.*

Homer often talks of Pots and Cauldrons, of Blood, Fat, Entrails, &c. We meet with Princes themselves fleaing of Beasts, and roasting them. Men of Mode think this very disagreeable; but we make it appear, that it is entirely consonant

nant to what we find in Holy Writ; That there was nothing at that time more noble and venerable; and that we cannot make a Jest of it, without Prophaneness; since, as has been very well observ'd by the Learned Father before-mention'd, *Homer's* Books have less of this than the Sacred Volumes, which are, by that Means, expos'd to the Railleries of *Libertines* and *Atheists*.

In *Homer*, *Agamemnon* and the other Princes kill the Sacrifice themselves, because that is the most August and Solemn Act of Religion: And, for the same Reason, the *Censors* at *Rome*, who were the Magistrates of greatest Authority, perform'd that Function; and, to denote the Importance of it, they did it with Crowns on their Heads, and clad in Purple Robes. Nothing, then, can be objected against *Homer* on that Account. But, say some, Who can endure to see Princes dressing their own Meat? the Sons of the greatest Kings keeping Sheep, working with their own Hands? and, *Achilles* doing the most servile Domestick Offices? Such was the Custom of those Heroick, those Happy Times, when Luxury and Effeminacy were not known, and when Glory consisted only in Virtue and Labour; and nothing but Sloth and Vice were dishonourable. Both sacred and prophane History inform us, That it was then the Custom to serve themselves: This Custom was a precious Remnant of the Golden Age. The Patriarchs wrought with their own Hands; the Maidens of greatest Quality went themselves to fetch Water at the Spring; *Rebecca*, *Rachel*, and *Jesbro's* Daughters, led their Flocks to Water. In *Fabius Pictor*, *Rhea* herself goes to draw Water; the Daughter of *Tarpeius* does the same, in *Livy*.

In

In a word, the Times describ'd by *Homer* are the same, when God vouchsaf'd to converse with Men. Will any presume to say, our State, our Luxury, and our Pomp, are as valuable as that noble Simplicity, which was honour'd with so glorious a Commerce?

M. Despreaux has treated of this Matter in his Reflexions on Longinus. Reflex. 9.

Plin. lib. 14. c. 8.

I am pleas'd to see *Homer's* Heroes doing the same the Patriarchs did, who were greater than Kings and Heroes. I am pleas'd to see *Juno* dress herself, without that Train of Toilette, Chamber-Maid, Tire-Woman. Goddesses are ne'er the less Agreeable, or worthy of Respect, because they dress themselves. It is with the Heroes as with the Gods; we see no Foot-men, no Grooms of the Bed-Chamber, no Gentlemen, &c. about *Achilles*, *Agamemnon*, and the rest. There were none about *Hercules*, or *Theseus*. In short, I am of Opinion, that if some able Man would undertake to make a Comparison of Times, as *Plutarch* has done that of Persons, whose Lives he has writ, we should find the same Difference between those Times and ours, as there was between the Brazen Statue of *Alexander the Great*, made by *Lysippus*, and the same Statue, after *Nero* had caus'd it to be gilt; they were fain to take off that Gilding, because it had corrupted all the Beauty. *Quum pretio periisset gratia artis, detractum est aurum.* The Gilding, that defaces our Age, and which ought to be taken off, is its Luxury and Effeminacy, which most certainly beget a general Corruption in our Souls, and produce therein a Multitude of Passions, all of them opposite to true and solid Grandeur.

Thus, you see, *Homer*, and my Translation, in some measure, secure, as to the Poetical Art, the Allegories, Fables, Manners, and Characters; at least, among such Persons as

will

will read with some Reflexion, and are persuaded, that it is impossible, even for the greatest Genius, to judge rightly of the Works of the Ancients, without acquir'd Parts, and those attended with a great deal of Meditation. As for those, who have not the Power to look beyond their own Age, I think it ought to be a Satisfaction to us, that *Homer* has not them for his Admirers.

As to the fourth Difficulty, arising from his Fictions, which are call'd extravagant and incredible, because they cannot be reduc'd to humane Probability; I should have pass'd them by, did I not daily meet with some Persons who charge them upon *Homer*, as a Fault. I shall here take the Liberty to tell them, they have no Notion of an *Epic Poem*. I own, all those Stories are so far from being probable, that they are naturally impossible: But the Poet reduces them to Probability, through the infinite Power of the Gods, who work all those Wonders; for that which is impossible to Man, is not only possible, but easy to God. Thus, nothing ought to be more honourable to *Homer*, than his having been sensible, that the most extraordinary and wonderful Events would cease to be incredible, when the Gods were brought in as Actors, and that the nicest Spirit of Criticism would submit to such an Intervention.

The Want of Probability, blameable in Poets, and other Writers, is, when they make Men perform, without any Assistance from the Gods, those Things which are above the Strength of Nature, and beyond the Reach of Humanity.

But the dreadful Point, with respect to me, is the Diction. I must confess, I can make no
good

good Apology in that Particular. My Undertaking will with good Reason be look'd upon as the rashest, or rather the maddest, that could have been attempted in this way of writing. The more perfect an Original is in Grandeur and Sublimity, the more it loses in being copy'd. This is certain, and consequently no Poet is so great a Loser by Translation, as *Homer*; it being impossible to convey the Strength, the Harmony, the Loftiness, and the Majesty of his Expressions, and to preserve the Soul which runs throughout his Poetry, and renders the whole Piece as it were an animated and living Body. For the Poet himself deserves the Commendations he gives to *Vulcan*, for having made Tripods that seem'd to have Life in them, and went of themselves to the Assemblies of the Gods. He is in reality himself the wonderful Workman, who gives Life to the most insensible Things; every thing breathes in his Verses, and *Aristotle* had good Reason to say, that *Homer* is the only Poet, who knew how to frame Names and Expressions that have Life and Motion; such is the Fire and the Soul he puts into his Words. There is no sort of Poetry whatsoever, I except none, but, compar'd with this, will appear cold and faint. What, then, can be expected from a Translation into such a Tongue as ours, which is ever cautious, or rather fearful, and in which there is scarce any successful Boldness, because, being always a Prisoner to Custom, it has not the least Liberty?

Let no Man tell me, it is a Mistake, to think to enhance the Value of Thoughts, and Things, by the Choice, the Sound, and the Harmony of Words; for without entring upon the Controversy, whether it be right Reason or Error,

it is enough the Thing is so, and that Harmony works such an Effect on all Men. A noble harmonious and flowing Speech, though void of Sense and Truth, shall command a greater Attention, than the most reasonable Things deliver'd in a harsh Manner, and with disagreeable Sounds. The Hearing is the sharpest, the nicest, and the proudest of all the Senses, and that which we ought first to endeavour to gain, if we would influence the Mind. Let but *Lucretius* be put out of Verse, and what he says concerning the Nature of the Soul, and the Manner how the Sight is form'd, be deliver'd in plain and homely Terms, and no Man now living wou'd have Patience to hear him, so absurd do his Principles appear, and so contradictory to Truth. Repeat that great Poet's Verses, and every Ear, charm'd with their Harmony, will be led away by that sweet Delusion; Reason is soon surpriz'd when once the Ear is charm'd. If the Power of Harmony alone be so great, What will it not be able to do, when back'd by Reason, and supported by Beauty, by Truth, and by the Grandeur of the Subject, and when the Mind is sed and instructed at the same Time that the Ear is gratify'd? Doubtless, there is no Charm equal to it, and such are *Homer's* Charms.

The Beauty of Expression consists in its being clear and lofty; it is render'd clear by proper Words, and lofty by borrow'd Words.

To be convinc'd how much the Diction is embellish'd by those figurative Expressions, provided they be proper, rightly plac'd, and duly proportion'd, we need only take the Verses of an *Epic* Poem, or a Tragedy, and change *Aristot.* the Terms; if instead of Metaphors, foreign *Poetic.* Words, and the other Figures, we substitute *Chap. 22.*

the proper Words, we spoil all, their whole Beauty will be lost.

Homer has two other great Advantages, which *Aristotle* does not take notice of. The First is, that the Proper Words, which make his Diction clear, give it likewise as much Force and Nobleness, as the Figurative; I say, even those Proper Words that are most plain, most common, and least agreeable, which he is oblig'd to make use of, by descending, as he does sometimes, to treat of the minutest Matters. Upon such Occasions it was not in his Power to chuse his own Terms; for, proper Names cannot be changed. What then has he done to prevent his Poetry's being dishonour'd by those Terms so capable of debasing it? He has found the way to raise it by Harmony, mixing them together artificially, and supporting them with well-sounding Particles, and with lofty or graceful Epithets, which cover all that is disagreeable in them. This he has wonderfully perform'd, above all, in reckoning up the Ships, at the End of his second Book. *Dionysius Halicarnassens* has made this appear, by transcribing the eight first Verses of that List, as a Sample of the rest, and showing that all those Names of Places * have in themselves neither Beauty nor Grace, but that *Homer* has found out the Secret to make them very † Beautiful and Lofty. Thus having receiv'd Names naturally harsh and disagreeable, he

In his Treatise, Περὶ σωθῆσ. ὀνομ.

* Οὐ καλὰ τῶ φύσιν, ἔ δὲ σεμνότητα ἢ καλλιλογίαν ἔχοντα.

† Ἀλλ' ἔτι καλῶς ἐκείνῃ σωθῆσαν καὶ πληρώμασιν ἐν φωνοῖς διείληφεν ὥς μεγαλοπρεπέστατα φαίνεσθαι τῶν ὀνομάτων.

has found Means to render them soft, harmonious, and pleasing, by his Art and Wit. We need only read those Verses in the Original, and shall be amaz'd at their Magnificence.

Homer's Poetry is like Musick, which can bring under its Command, and reduce to Harmony, the most disagreeable and unharmonious Sounds; all Things submit to it, and concur to work the Effects it enjoins.

The second Advantage in *Homer's* Diction is, that by mixing of harsh, coarse, and common Terms, with other more flowing and polite, he has made a middle Composition between the austere or harsh, and the graceful or florid; and by that means, he wonderfully mixes Art and Nature, Passion and Manners, as *Dionysius Halicarnassensis* has very well explain'd it. * *Whosoever Place we pitch upon in this Poet, says that excellent Critick, we shall find him perfectly diversify'd by these two sorts of Style and Harmony.*

This happy Composition has given *Homer* such Vigor, and such Charms, as no Man yet could ever come near; and what is wonderful, is, that no Part is labour'd or forc'd, All flows from its Spring, and there is every-where such a pleasing Easiness, as if the whole Poem had been continually dictated to *Homer*, by the Muse he invokes. Mr. *Despreaux* has perfectly well express'd that Beauty in these Verses, which are very excellent.

* Πᾶς γὰρ αὐτῷ τόπος, ἔτις ἀν' αὐτῷ, ἔτις αὐτογενὴς καὶ ἔτις γλαφυρῆς ἀρμονίας εἰς ἑκὼν διαπαικίλλῃ.

On diroit, &c.

*You'd swear that Homer, matchless in his Art,
Stole Venn's Girdle, to engage the Heart :
His Works Divine vast Treasures do unfold,
And whatsoe'er he touches, turns to Gold :
All, in his Hands, new Beauty do's acquire,
He always pleases, and can never tire.
A happy Warmth he every where may boast,
Nor is he in too long Digressions lost :
His Verses, without Rule, a Method find,
And of themselves appear in Order join'd :
All, without Trouble, answers his Intent,
Each Syllable is tending to th' Event.*

Art of Poet. translated by Sir Will. Soams.

But this mix'd Composition, the Source of these Beauties, is unknown to our Tongue ; It does not, at all, allow of these different Turns ; it knows not what to do with a mean, hard, or disagreeable Word ; it has no Treasure in reserve, to conceal what is defective ; it neither has those numerous Particles to support its Words, nor that different Harmony, proceeding from the various Ranging of Terms ; and consequently, it is incapable of expressing most of the Beauties which shine in that Poem. This is my Condemnation, and a very just one too, if I am try'd with Rigor ; for, I own, in every Verse in *Homer*, I find a Beauty, a Force, a Harmony, a Grace, which it has been impossible for me to preserve.

To what purpose was it, then, to attempt a Thing I could not succeed in ? I will here give my Reasons, perhaps they may make a tolerable Excuse.

The Wonders of *Homer's* Style, and the Beauties he has drawn from his Tongue, are not the most

most valuable Part of his Poetry; there are Beauties above those of the Language, and such as cannot fail of moving those who are not altogether insensible. The most barbarous Nations, who have no Notion of fine Poetry, or of the Energy and Harmony of Language, cou'd not forbear being sensible of the Loftiness of his Ideas, the Majesty of his Subject, that beautiful Nature which reigns throughout every Part of him, and the surprizing Variety of his Characters, which differ very much, even in the same kind of Virtues. For Instance, *Ulysses* and *Nestor*, both of them Men of profound Prudence, are not the same. *Achilles*, *Diomedes*, and *Ajax*, all of them brave, are yet so in a different manner. The *Indians* and the *Persians* have *Homer* translated into their Languages; and it is positively said, there is a *Chaldaick*, or *Syriack* Translation of him. I am of Opinion, a *French* Translation may be as good as those, and better preserve most of the Beauties of the Style, or give a better Sense of them.

Besides, I do not write for the Learned, who read *Homer* in his own Tongue, they know him better than I pretend to; I write for those, who do not know him, that is, for the greater Number, in Respect of whom, this Poet is as it were dead; I write also for those who learn to read him, and are to take Pains to understand him, before they can be sensible of his Beauties.

As for the first of them, that is, those who are depriv'd of the Pleasure of Reading him in *Greek*, let them give me Leave here to make a Comparison, which, by letting them see the Judgment I make myself of my Work, will put my Translation out of the reach of their Cen-

sure, and secure the Original from their Contempt. Can Images be more properly made use of, than when we speak of the Father of Poetry?

Let us then suppose, that *Helen* died in *Egypt*, that she was there embalm'd, according to the best Skill of the *Egyptians*, and that her Body, being preserv'd to our Days, was now brought into *France*. The Mummy would not claim all the Admiration, which *Helen*, when living, attracted at her Return from *Troy*, * when all the People flock'd along the way she was to pass, to see that famous Beauty, which had arm'd *Europe* against *Asia*, and made *Troy* the Funeral-Pile of so many Heroes; yet would she not fail to excite some Curiosity, and afford some Satisfaction. We should not behold those sparkling Eyes, that Complexion enliven'd by the most natural and sprightly Colours, that Grace, those Charms, which enflam'd so many Lovers, and even thaw'd the Frost of old Age; but still we should perceive the Exactness and the Beauty of her Features, we should guess at the † Largeness of her Eyes, the Smalness of her Mouth, the Arch of her fine Eye-Brows; we should discover her noble and majestick Shape; and the Imagination, struck by those precious Remains, would advance so far, as to conceive, that she, who still retains a Beauty in the Arms of Death, must certainly have been || like the immortal Goddesses, during her Life.

* *Diætiæ Cretensis*, lib. 6. When it was known that *Helen* was come thither, many, both Men and Women, flock'd from all Parts, desiring to see her, for whose sake almost all the World had been engag'd in War.

† These are the Words of *Constantin Manassés*, in his Description of *Helen*.

|| This Character the old Men of *Troy* give her, in the third Book of the *Iliad*.

This

This is the most impartial Idea I can give of my Translation; I own, it is not *Homer* alive and animated, but still it is *Homer*; there will not be found in him that Energy, that Grace, that Life, those ravishing Charms, and that Fire, which warms all that comes near it; but every Feature, and the admirable Symmetry of all his Parts will be pick'd out; nay, I dare be so bold, as to hope, he will still retain lively Colours enough to make it doubtful for a Moment, whether there are not yet some Remains of Life in him. In a word, it is *Homer*, and *Homer* much less alter'd than in the Translations that have been hitherto made, which have so strangely disfigur'd him, that he is no longer to be known.

Some will say, there is a surer way of approaching to the Original, which is to translate it into Verse; for, as they alledge, Poets are to be translated into Verse, to retain their Fire. This would certainly be best, were it practicable; but to believe it possible, is a Mistake, capable, in my Opinion, of Demonstration. I have made bold, heretofore, to assert it, in my Preface to *Anacreon*; and since then, I have been fully confirm'd in my Judgment, by the little Success the Translations in Verse have met with. The Misfortune of those Translations cannot be owing to any Want of Genius in those Writers, since some of them are in Possession of a great Reputation, and owe that Reputation to Poetry. Therefore, it arises from the Thing itself, wherein it is impossible to succeed; and convincing Reasons may be given for it.

A Translator, in Prose, may say all that *Homer* has said; this he can never do in Verse, especially in our Tongue, wherein he must of
 b. 4. Necessity.

Necessity, be always altering, retrenching, adding. Now, what *Homer* has thought and said, tho' render'd in a plainer and less poetical manner than he has done, is certainly much better than what those who translate him in Verse are forc'd to lend him.

This is my first Reason. There is another, which is the same I have already explain'd. Our Poetry is not capable of expressing all the Beauties of *Homer*, and soaring to his Height; it may follow him in some select Places; it may successfully hit off two, four, or six of his Verses, as has been done by Mr. *Despreaux* in his *Longinus*, and by *Racine* in some of his Tragedies; but, at length, the Connexion will be so weak, that nothing will be more languid. And what can be imagin'd meaner than a cold and flat Piece of Poetry, wherein nothing is tolerable that is not excellent? I could make this very obvious by Examples, but that they are common, and every Man may convince himself of this Truth. Nay, I am not afraid to say, and could be able to prove it, that Poets translated into Verse, cease to be Poets.

* Facilius
esse Hercu-
li clavam,
quam Ho-
mero ver-
sum subri-
pere.

Virgil was wont to say, * *It had been easier to have wrested Hercules's Club from him, than to steal a Verse from Homer, by way of Imitation.* If *Virgil* found it a Matter of such Difficulty in his Tongue, we may conclude it impossible in ours. I wish I may be mistaken; I shall be very well pleased, to see a good Translation of *Homer* in Verse, and shall be the first to applaud that Miracle; but I question, whether any Poet, who has thoroughly read the Original, and fully discover'd all its Strength and Beauty, will venture at it.

It is not so in Prose, which can follow all the Poet's Notions, retain the Beauty of his Images,

Images, say all he has said; and if at any time, it is oblig'd to lend something to him, which must be done but very rarely, as being dangerous, it only borrows from him whatsoever it lends him; and, even under its Plainness and Mediocrity, fails not to support itself. I do not say I have perform'd all this, I only say it may be done in Prose. *Aristotle* himself was sensible, that Prose is no Enemy to *Epic* Poetry, since he writes that the *Epopeia* makes use of Prose as well as Verse; and it were easy to prove the Truth of that Assertion, by the Nature of Poetical Imitation. *Plato*, in the Third Book of his *Commonwealth*, has put into Prose 30 Verses of the beginning of the *Iliad*; and tho' he has chang'd the Imitation into plain Narration, yet nevertheless, it engages and pleases. What then would it have been, had he retain'd the Imitation; that is, had he, instead of saying, like an Historian, such and such a Person said so and so, introduc'd the Persons themselves speaking?

We must then be content with Prose for translating of the Poets, and endeavour to imitate the *Hebrews*, who having no Poetry, (that is, a sort of Speech confin'd to a certain Number of Feet, and long or short Syllables) have made a sort of Poetry of their Prose, by Means of a more beautified, more sprightly, and a more figurative Language; and it has succeeded so well, that nothing represents more lively Ideas to the Mind, than the *Canticles*, the *Psalms*, and some Passages in the *Prophets*.

It is certain, that Prose, supported by, and compos'd with Art, will come nearer to Poetry, than a Translation in Verse; and *Strabo* says,

Ὁ πεζὸς λόγος ὅτε κατεσκευασμένος μὴ
b. 5. μνησται.

μημα ὅς ποιντικὸν ὄσι. *Well-wrought Prose is an Imitation of Poetry.* Then he shows, how the first Writers, such as *Cadmus*, *Pbercydes*, *Hecateus* imitated Poetry in their Writings; *Λύσαντες τὸ μέτρον, τ' ἄλλα δὲ φυλάξαντες τὰ ποιντικά.* *Only breaking the Measure, and retaining all the other poetical Beauties.* Therefore *Dionysius Halicarnassens* teaches, how Compositions in Prose may be made to resemble the Style of the finest Poems. But I do not think it enough to say, that Prose may come near to Poetry, I will go yet farther, and affirm, that in Case of Translation, which is the Matter in hand, there is sometimes such a Niceness, a Beauty, and an Energy in Prose, as Poetry cannot come near. The Books of the Prophets and the *Psalms*, even in the *Vulgate*, are full of such Passages, as the greatest Poet in the World could not put into Verse, without losing much of their Majesty and *Pathos*.

When I speak of a Translation in Prose, I do not mean a servile Translation, I mean a noble and generous Translation, which, adhering strictly to the way of Thinking in the Original, searches out the Beauties of its Language, and represents the Images, without retailing the Words. The first sort of Translation becomes unfaithful, through too scrupulous a Faithfulness; for it loses the Spirit, to preserve the Letter, which is the Work of a cold and barren Genius; whereas the other, tho' chiefly aiming to retain the Spirit, yet fails not, in its greatest Liberties, to retain the Letter; and by Means of its bold, but true, Strokes, becomes not only a faithful Copy of its Original, but even a second Original; which cannot be executed, but by a solid, noble, and fruitful Genius.

What

What I have here said, is to undeceive some Persons, who being unacquainted with the Nature and Beauty of Writings, have more particularly a very disadvantageous, and false Notion of Translations. They fancy, it is a servile Imitation, wherein the Flower of Wit and Fancy have no Share; in a word, that there is no Creation. This is certainly a gross Mistake; Translation is not like the Copy of a Picture, wherein the Copyer is ty'd down to the Features, the Colours, the Proportions, the Contours, and the Attitudes of the Original he follows; all this is quite otherwise, a good Translator is not so confin'd; he is, at most, like a Statuary, who works after a Picture, or like a Painter, who copies after a Piece of Statuary; he is like *Virgil*, who describes the *Laocoon*, from the Marble Original, that wonderful Piece, which he had before him. In this Imitation, as in all others, the Soul, full of those Beauties it intends to represent, and inebriated with the pleasing Vapours arising from those abundant Springs, is to suffer itself to be ravish'd and transported by that foreign Enthusiasm; and to make it its own, and so to produce very different Representations and Expressions, tho' resembling the others. It is not perhaps altogether impossible to make this intelligible, by a Comparison borrow'd from Musick. We daily see Musicians, who, well skill'd in their Art, sing the Notes of the Tunes that are set before them, with the greatest Nicety and Exactness, without committing the least Fault; and yet the whole is one entire Fault, because being dull and having no Genius, they take not the Spirit that went to the Composing of those Tunes, and therefore do not add those Flourishes and Graces,

which are, as it were, the Soul of them; whereas we see others, who being more sprightly, and of a happier Genius, sing those Tunes with the same Spirit, with which they were compos'd, retain all their Beauty, and make them appear almost another thing, tho' they are the same. This, if I mistake not, is the Difference between good and bad Translations; the one, by a low and servile Imitation, gives the Letter, without the Spirit; the other, by a free and noble Imitation, retains the Spirit, without departing from the Letter; and makes quite a new Thing of that which was already known.

To return to *Homer*; I have already taken Notice, that I do not translate him for those that read him in his own Tongue; as for the rest, I mean those who are utterly unacquainted with him, or those who begin to read him in the Original, I dare flatter myself, that my Labour will not be lost, but will serve to make him known to the former, and intelligible to the latter: *Homer* is not so easy as is imagin'd. It is generally believ'd, that so soon as we have got a Smattering in the *Greek* Tongue, we are in a condition to understand him; but it is a great Mistake. *Casaubon*, that learned and sure Critick, who had written Comments on this Poet, which doubtless are lost, says in his Notes upon *Strabo*: *Neque enim divinum hunc Poetam omnes intelligunt.* All Men do not understand this Divine Poet. This I have often found by Experience myself. I have read *Homer* several Times; for I am as fond of him, as the Philosopher *Arcefilaus* was, who never fail'd to read some Passage of this Poet, Night and Morning, and always said, when he took up his Book, *he was going to his Love.* Yet, notwithstanding

withstanding this mighty Passion, and this long Acquaintance, if I understand him tolerably, it was only by labouring to make him understood by others. When we read only for ourselves, we are often satisfy'd with a slight and superficial Perusal; but when we read for others, the Obligation we lie under of giving clear and distinct Ideas, makes us stop to dive deeper into the Subject, and Necessity, then serving as a Spur to the Mind, causes it to discover those Beauties and Meanings, which cursory Reading had not permitted it to take Notice of. However, notwithstanding all my Application, I am persuaded, I am not free from Mistakes. Good Things are perform'd with much Toil and Trouble, and Faults are very easily committed. But it being very usual to impute to *Homer* the Faults and Meannesses of his Translators, I desire at least, that those which have escap'd me, may not be ascrib'd to him. I declare *Homer* is innocent of them, and that they are all to be put to my Account.

How admirable soever this Poet is for the Beauty of his Poetry, yet still his Poems afford Things more admirable, and valuable; a profound Knowledge; notable Footsteps of the remotest Antiquity; a prodigious Insight into all Arts; a charming Variety of Customs and Characters; perfect Models of true Eloquence in all Sorts of Discourse; Maxims taken from the soundest Philosophy, and, in fine, a wonderful Concurrence both in Style and Notions with the Holy Bible. The learned *Grotius*, amaz'd at the Extent of his Wit, the Greatness of his Knowledge, the Profoundness of his Thoughts and Maxims, and the Sublimity of his Comparisons, has given him a very great Elogium; for he has not stuck to compare one of the
greatest

greatest Prophets, I mean *Ezekiel*, with this Noble Poet. *Valuit eruditione & ingenio [Ezekiel] ita ut seposito Prophetia dono, quod incomparabile est, non immerito eum Homero compares ob pulchras evolas, comparationes illustres, magnam rerum multarum, praesertim architectura, cognitionem.* He excell'd in Wit and Erudition, insomuch that laying aside the Gift of Prophecy, which is above Comparison, he may worthily be compar'd to *Homer*, for his sprightly Thoughts, noble Comparisons, and mighty Knowledge in several Things, particularly in *Architecture*.

It is impossible to render all those several Beauties discernible by Translation alone; it is absolutely necessary to accompany them with Remarks; and now I will show what I had in View in this second Task. I have very rarely thought fit to descend to criticize upon Words; nothing can be more dry, more barren, or more disagreeable. To what purpose is it, to swell a Book with Grammatical Trifles, which are every-where to be met with? Nothing can be more tiresome and mean, than to spend ones Time in garbling of Letters and Syllables in such a Poet as *Homer*, where all Things are great. Of all the Works of prophane Antiquity, this, which is the ancientest, has been luckily transmitted down to us the most entire and correct; because all Parts of his Poems being in the Mouths of all Men, and all Men delighting in them, they could not be considerably alter'd by Time; the Corruption and Alteration of Writings, generally proceeding from nothing but the Oblivion in which they stagnate; there are scarce two or three Faults to be found in the *Iliad*. Such Care has been taken not to lose any Part of this great Poet, that

that the Ancients have sav'd us even some Verses, which over-nice and rigorous Critics have taken from him, and which indeed are no longer printed in our Copies.

It is therefore needless to descend to the Criticism of Words, but to go on to what is more considerable, and endeavour to point out that Sublimity, and Stupendiousness, which runs through every Part of *Homer*. We ought to justify the Commendations given him by *Aristotle*, that he has excell'd all other Poets in every Particular, and that he is Divine in Comparison of them; that he has deserv'd to be commended upon many Accounts, but above all, because he is the only one of all the Poets who perfectly knew what ought to be done; and to conclude, that he alone deserves the Name of Poet.

We ought to explain that profound Knowledge; disclose that Antiquity; expose the Variety of his Manners and Characters; demonstrate his Wisdom, even in his most surprising Fictions; lay open those excellent Precepts, that lie couch'd under his Discourses; expound the Theological Opinions that prevail'd in his Days; observe how far the *Greeks* and *Barbarians* had carry'd the Art of War; and lastly, make out the Conformity of his Style and Notions, with what is most sacred among us.

This opens a vast Field for a more elevated and more agreeable Criticism, than that of bare Words. Not but that the latter has relation to this Design, but then it is only subservient to something more Noble; I mean the Figures, whose Beauty must be well explain'd, since they are one of the Prime Causes which contribute to Grandeur and Sublimity,
and

and make the most sensible Delight of the Readers: I am of Opinion, that what is most advantageous, and of the highest Importance, is to make the Reader thoroughly apprehend the *Délicacy* and *Energy* of *Homer's* Turns and Thoughts.

This is what I propos'd to myself in my Remarks. I own, it was above my Capacity; but however, that was my Aim, and I have done my best to compass it, either by myself, or by the Assistance of others of more Ability.

Iliad, lib. 9. *Homer* somewhere says, that good Advice given us, becomes our own, when we know how to follow it, and that it is as honourable to us, as to the Person that gave it. It concerns me to wish this Truth were establish'd; I shall at least be valu'd for my Docility, and shall partake of the Commendations I would willingly have left entire to those who have assisted me with their Counsels.

There is no drawing a well connected System of Divinity from *Homer*. It only appears, that he acknowledges a first Being, a Sovereign God, on whom all the other Gods were Dependent; it is visible, that he every-where asserts the Liberty of Man, a two-fold Destiny, so necessary for reconciling that Liberty with Predestination, the Immortality of the Soul, and Rewards and Punishments after Death. He was sensible of that Sovereign Verity, that Men have nothing good, but what they have receiv'd from God; that all the good Success they meet with in their Undertakings, comes from God; that they are to ask for it in their Prayers, and that by their own Folly, and the ill Use they make of their Liberty, they draw on themselves all the Misfortunes which befall them; in short, it appears,

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he thought that Providence extends even over irrational Animals, for he gives to understand, that a Pigeon is not taken without the Consent and Direction of *Jupiter*, which agrees with what our Saviour says in *S. Matth. x. 29. A Sparrow shall not fall to the ground without your Father.* Whereupon, the *Hebrews* have made this Proverb, *Sine Caelis ne una quidem avicula capta est aucupio.*

If we thoroughly examine *Homer's* Tenets and Fictions, there will be scarce any room to doubt, but that he had been instructed in *Egypt*, in many Points of the Doctrine of the *Jews*; or that Tradition had, in his Days, spread abroad in *Greece*, the Knowledge of some important Truths, whereon his Notions were grounded. This I have made appear in my Remarks. I will here add two or three Proofs, which I think worth observing.

In the first Book of the *Iliad*, we see *Jupiter* had cast *Vulcan* headlong from Heaven, and in the eighth, we see the same *Jupiter* threatens to cast down the Inferior Gods into the deep Abyss of gloomy *Tartarus*, into the dreadful Caves of Iron and Brass that are under the Earth.

It is very likely, *Homer* had heard talk of what the sacred History says of the rebellious Angels, not only cast down from Heaven, but thrust into the Depth of Hell; for the Poet's Expression is the same with that of the Apostles, who have deliver'd down to us the same Tradition; For if God spar'd not the Angels ^{2 S. Pet. ii.} that sinned, but cast them down to [Tartarus] ^{4.} Hell, and deliver'd them into Chains of Darkness, to be reserv'd unto Judgment. And *S. Jude.* *S. Jude,* And the Angels which kept not their first Estate, *Epist. v. 6.* but left their own Habitation, he hath reserved
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in everlasting Chains under Darkness, unto the Judgment of the Great Day.

In the 19th Book of the *Iliad*, *Homer* says, *Jupiter* cast down headlong from Heaven the *Demon* of Discord and Malediction, who exercises all his Rage in the unfortunate Mansion of Men. Can this be imagin'd to be a meer Poetical Notion? Does not it plainly appear, that this Idea is grounded on Truth? But, which is very remarkable, *Homer* is the first Writer, who has testify'd this amazing Truth, of a criminal *Demon*, cast down from Heaven upon the Earth. It was not above 100, or 150 Years after this Poet, that the Prophet *Isaiab* alluded to it, as to a Story well known, saying to the King of *Babylon*, whom he compares to that *Demon*; *How art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the ground, who didst weaken the Nations?* A certain Token, that Tradition had spread that Story throughout the East, long before the Prophet's Days.

Chap. xiv.
12.

When this Poet speaks of the Plague, which rag'd among the *Grecians*, he feigns, that *Apollo* came down arm'd with his Arrows, and made a dreadful Slaughter throughout the Camp. This might be suppos'd to be a Poetical Notion, and *Homer* the Inventor of it. But we find the same Idea in Holy Writ, where we see a Destroying Angel, arm'd with his Sword, striking *David's* Subjects with the Plague, throughout all the Land of *Israel*, for the Space of three Days. And God sent an Angel unto *Jerusalem*, to destroy it, &c. And *David* lift up his Eyes, and saw the Angel of the Lord stand between the Earth and the Heaven, having a drawn Sword in his Hand.

1 Chron.
xxi. 15, 16.

Homer

Homer assigns to *Jupiter*, Scales, to weigh the Fates of Men; as in this Passage of the 22d Book of the *Iliad*. Then *Jupiter* taking up his Golden Scales, puts into them the Fates of *Hector* and *Achilles*, and lifting them with his Almighty Hand, examines their Weight. This Noble and Lofty Notion is sanctify'd in the Sacred Books. *Solomon*; A just Weight and Balance are the Lord's *Prov. xvi. Judgments*. God declares to *Belshazzar*, King ^{1.1.} of *Babylon*, that he had been weigh'd in a Balance: Thou art weigh'd in the Balances. And *Dan. v. 27.* *Job* says, Let me be weigh'd in an even Balance, *Job xxxi. 6.* that God may know my Innocency.

It does not belong to me to talk of *Martial* Affairs; they are much above Me: But, I believe, I may be allow'd to observe, how much the Art of War was already advanc'd in *Greece*, in the Days of *Homer*, and how much the *Greeks* were superior to the *Barbarians*, tho' they were still far from Perfection. Here may be seen, with Satisfaction, the Method of drawing up the Troops in Battle, and how they were led on to engage, the Art of Attacking and Defending Places, as also that of Intrenching; and, it will be surprizing, to behold Intrenchments, consisting of a Wall, with Redoubts at proper Distances, and a Ditch palisaded: I know not, whether we can find any Instances of it in all Antiquity, before *Homer* and the *Trojan* War. There is still one thing very particular, which deserves to be taken notice of; it is, that the Physicians of the Army go themselves to Battle, and are both Physicians and Soldiers; for the Heroes study'd Physick. It was certainly from these Great Examples, that *Alexander* study'd that Art, as *Plutarch* informs us, in his Life. In the

* See Raphael Fabretti, de Columna Trajani, cap. 7.

the * Roman Armies, we sometimes meet with Soldiers, who are Physicians.

Since I am upon this Subject, I will venture to make here one Observation more, which I forgot in my Remarks, and which, perhaps, is not from the Purpose; it is about the Use of Chariots. I cannot conceive, how the *Greeks*, who were so wise a People, could so long make Use of Chariots, instead of Cavalry; and, how it came they did not discover the mighty Inconveniences they were liable to. I do not speak of the Difficulty of managing a Chariot, which is much greater than that of managing a Horse; nor of the great Compass of Ground the Chariots took up: I only take notice, that there were two Men in each Chariot; those two were Men of Note, and both fit to fight; and yet only one of them fought, the other being wholly busy'd in guiding the Horses. Here you have one Man out of two perfectly lost. Again, there were Chariots, not only of two, but of three, and four Horses, to one Man that could do Service; another Loss, which deserv'd some Consideration. Yet, it was long before the *Greeks* found it out, and not only the *Greeks*, but the *Egyptians*, and the Nations bordering about *Egypt*. In Holy Writ, we find *Chariots and Horsemen*; but the Horsemen there, as well as in *Homer*, are *ἵππῆες*, those that mounted the Chariots. I am of Opinion, we cannot find Cavalry, properly so call'd, distinct from the Chariots, till towards the Days of *Samuel* and *Saul*, Six-score Years after the Siege of *Troy*, and about 130 Years before *Homer*. In the First Book of *Kings*, the *Philistines* gather 30000 Chariots and 6000 Horsemen against *Saul*. About the same Time, we find the Ca-

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valry distinguish'd from the Chariots among the *Syrians*, and other Nations: And, in the First Book of *Kings*, we are told, That *Solomon* gather'd Chariots and Horses; he had 1400 Chariots of four Horses, and 12000 Horsemen. It could be wish'd some Person of Learning would examine this Point thoroughly, to inform us, how long Chariots were us'd, without Horse; how long they both continu'd jointly; and, lastly, at what Time the Cavalry began to be alone, and the Chariots entirely laid aside.

It only remains, that I speak of *Homer's* Geography. *Strabo* has made it appear, that this Poet was the exactest of all Geographers, and that he taught the Method of that Art to those who came after: For, he thought it not enough to mark down exactly the Situation of Places, but describes the Nature of them, and has perfectly characteriz'd their Inhabitants, by informing us of the Employments, the Tempers, the Customs of Nations, and very often the Fashion of their Habits. He has nicely distinguish'd all the several Nations of *Greece*. I have thought it enough to specify them, as he does, in the Account of the Ships, Book 2. but afterwards, I have comprehended them all under the general Name of *Greeks*, to accommodate myself to our Manner. *Homer* too has often express'd them under one Name, calling them *Πανέλληνες*, and *Παναχαιῆς*. Nothing wou'd have been more disagreeable in the Translation, than these several Names, *Achaians*, *Hellenians*, *Argives*, *Phthiotas*, &c.

He has also very nicely distinguish'd all the several People of *Troas*, and all the Countries
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of the Allies of the *Trojans*, as well those beyond the *Hellepont*, as those on the Coast of *Asia*, from *Paphlagonia* as far as *Lycia*. I have not made it my particular Business to inculcate the Truth and the Beauty of these Notices, but insisted on them, only when it was necessary for the better understanding of the Text.

One Difficulty naturally occurs, in relation to the Geography, which is, how all those *Grecian* and *Asiatic* Nations could understand one another, without the Help of an Interpreter. *Dionysius Halicarnassensis* seems to have undertaken to resolve it, by endeavouring to show, in his First Book, that the *Trojans* are originally descended from *Greece*, by *Dardanus*, who carry'd a Colony out of *Arcadia* into *Phrygia*; and by *Tenex*, who went over from *Africa* before *Dardanus*. This may be; but I know not whether it will altogether solve the Difficulty: For, besides that it is not very likely the *Greek* Tongue should continue in its Purity, in *Phrygia*, for five or six Generations, among so many barbarous People; How should the *Greeks* and the Allies of the *Trojans* understand one another? Were all those Allies, the *Percotians*, the *Ciconians*, the *Paphlagonians*, &c. originally descended from *Greece*? This, really, seems a little perplexing to me. We had better say, Poets are not to be call'd to an Account for such sort of Fictions; they suppose all Nations understand and talk the Language they write in. In *Virgil*, *Aeneas* and *Turnus* understand one another, tho' of different Nations.

Before I finish this Preface, I think it requisite to show, how *Homer's* Poems were pre-

preserv'd, and deliver'd down to us entire.

When that Poet had compos'd his Poems, the People were so taken with them, that they were soon dispers'd throughout *Ionis*. They were all in one Piece, and not at all divided into Books: But every body not being able to purchase them entire, and there being some who got their Living by rehearsing them; they went about in separate Pieces, and each of those Pieces took its Name from the Contents thereof, being call'd, *The Rage of Achilles*; *The Account of the Ships*; *The Fight between Paris and Menelaus*; *The Review*; *The Exploits of Diomedes*; *Hector and Andromache's Farewel*; and so of all the other Parts of the *Iliad* and *Odysse*, each of which had its Name. As to this, you may see *Eliau* in his various Histories. *Lib. 13. cap. 15.*

*Those Men
were call'd
Rhapsodes.
See Ho-
mer's Life.*

These different Pieces afterwards occasion'd the Division into Books, as it is at present, and was the Work of *Grammarians*, who liv'd long after. When that Division was first made, cannot be ascertain'd; but the Ancients never quoted *Homer* by Books.

Homer was not known entire in *Greece*, before *Lycurgus*. That great Lawgiver, being in *Ionis*, and there having found entire Copies of those two Poems, took the Pains to transcribe them himself, and carry'd over that Treasure into *Greece*, where but a few Persons had seen any of those Loose Pieces abovemention'd.

This is what we may call the *First Edition* of *Homer*, that appear'd in *Greece*, above 100, or 120 Years, before the Building of *Rome*.

This being so, I cannot conceive what *Plato* means in his Dialogue, call'd *Hipparchus*, if that Dialogue

Dialogue be really his ; he says, The *Athenians* were beholden to *Hipparchus*, the eldest Son of *Pisistratus*, for having *Homer* entire ; and that he was the first, who brought it to *Athens*, and oblig'd the *Rhapsodes* to sing his Verses at the Festivals of *Minerva*, call'd *Panathenea*.

Pisistratus possess'd himself of *Athens* in the 53d *Olympiad*, about 320 Years after *Lycurgus*. Then how could those Poems, which had been carry'd to *Lacedemon* by *Lycurgus*, remain so long unknown to the *Athenians*? May we impute this to the natural Jealousy of the *Lacedemonians*, who would not communicate their Learning to their Neighbours, as *Plato* informs us, in his *Protagoras*, and who therefore would not admit any Foreigner into the Conversations they had with their *Sophists*? I am rather inclin'd to believe, there being no more Copies taken from that of *Lycurgus*, and the loose Pieces still having their Course abroad, the *Athenians* continu'd till the Days of *Solon* and *Pisistratus*, without those entire Poems ; and *Pisistratus*, who was Master of much Learning and Wit, a very gallant Man, and the only Person that could have render'd Tyranny aimable, if the mildest Tyranny can ever be so, having pick'd up all those Pieces, caus'd them to be put together by his Son *Hipparchus*, and thus the *Athenians* had the two complete Works of the *Iliad* and the *Odyssees*.

This Edition made by the Order of *Pisistratus* was current in *Greece*, for above 60 *Olympiads*, or 240 Years, to the Time of *Alexander the Great* ; and during that Interval, the Copies of *Homer* became so common, that the *Rhapsodes* rehears'd his Verses in all the Cities of *Greece*, and in the Islands, and they were publicly read in the Schools ; witness the Story of *Phidias*, which

which may be seen in my Remarks, and that of *Alcibiades*, who going into a Rhetorician's School, ask'd him, to read to him some Part of *Homer*, and the Rhetorician answering, he had nothing of that Poet's, *Alcibiades* gave him a Cuff on the Ear, as if it had been unlawful for any publick Professor to undertake the Instruction of Youth, without being himself acquainted with *Homer*.

It could not be suppos'd, but that in so great a Number of Copies, as were then spread abroad, there must be many Mistakes committed, through the Carelessness of the Transcribers, and even several Additions through the Presumption of the *Rhapsodes*. *Alexander the Great*, who was so passionately fond of *Homer*, that he laid him every Night, with his Sword, under his Pillow, who call'd him, *His Magazine of War*, and who would have the Casket of inestimable Value, taken among the Spoils of *Darius*, put to no other Use, but to preserve these Poems, *To the end*, said he, *that the most perfect Production of Humane Wit might be kept in the richest Casket in the World*; this *Alexander*, I say, appointed learned Men to revise and correct him, and committed that Revision to two great Philosophers, *Callisthenes* and *Anaxarchus*, who follow'd him in his *Asiatic Expedition*; nor was he satisfy'd with being present in Person at that Revision, but transcrib'd the whole Work, with his own Hand, as they corrected it from the best Copies; and likewise consulted *Aristotle* upon that Occasion. This Διορθωσις
Edition of *Alexander's*, so corrected, was call'd, ἐκ τῆς ἀρί-
The Edition of the Casket. στης.

After the Death of *Alexander*, *Zenodotus* of *Ephesus* revis'd it again, under the first of the *Ptolemys*. Lastly, under *Ptolemy Philometor*,

about the 156th Olympiad, and 154 Years before the Birth of our Saviour, the famous *Aristarchus* set out a new Edition; he carefully revis'd those of *Alexander the Great* and *Zenodotus*, and what other Copies he could gather. This Edition had so great a Reputation, that the Number of Copies increas'd extremely. It is likely, this produc'd the Copies of *Marcellus* and of *Sinope*, and from that Copy doubtless are come our Editions.

It appears by a Letter of *Libanius*, that in his Days, 360 or 370 Years after *Christ*, a Report was spread abroad, that there was a Copy of the *Odyssees* at *Athens*, which they pretended was of the Days of *Homer* himself. *Libanius* desir'd a Friend of his to buy it at any Price. I know not what Success his Commission met with; but I am fully persuaded, it was a meer Notion, or perhaps a Cheat, like that which was offer'd at about 30 Years since, to impose upon a great Minister, by endeavouring to persuade him, that there was, I know not where, an entire Manuscript of *Livy*, which would furnish us with all that is wanting of that Historian.

We see how eagerly the Works of *Homer* have been sought after, and how carefully they have been revis'd; nor did they only apply themselves to revising of the Text, but endeavour'd to explain it by learned Comments. Even in *Plato's* Days there were upon that Poet, the Works of *Glaucon*, of *Metrodorus* of *Lampsacus*, of *Stesimbrotus* of *Thasos*, and of several others; even the very Women writ upon him, viz. *Damo*, the Daughter of *Pythagoras*, &c. for I am not the only one of the Sex that has aspir'd to that Honour. After *Plato*, there were many other Critics, who labour'd to explain him.

Aristarchus

P R E F A C E.

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Aristarchus added large Comments to his Edition; but he was guilty of two gross Faults; first, by giving too much into the Sentiments of *Zenodotus*, in receiving several Amendments he had made, and striking out, with him, several Verses which he ought to have preserv'd, as may be seen in my Remarks; and the second, in condemning all Allegories. *Homer's* ancient Commentators were divided as to the manner of understanding him; some of them took the whole in an allegorical Sense; and as if they had been ashamed, that he should ever speak like a Man, they turn'd the plainest and most historical Passages into Allegories. *Agamemnon*, *Achilles*, *Nestor*, *Ulysses*, and all the other Heroes, were with them no other than meer fabulous and allegorical Actors. The others, on the contrary, took all in the plain Sense, and would not allow of the least Allegory. *Aristarchus* follow'd the latter; but this seems to me as great an Error as the other. It is certain, there are many Things in *Homer*, which cannot bear a good Sense, unless we have Recourse to Allegory. A Mean must be observ'd; that is, what is plain and historical, must be understood plainly and historically, and what is literally too harsh and out of the way, must be sav'd by the Allegory, picking out the Physical, Moral, and even Historical Truths, which lie conceal'd under those mysterious Veils, and ingenious Fables. This is the Mean that has been observ'd by the wisest and the nicest of *Homer's* Expositors. *Heraclitus* writ a whole Book on *Homer's* Allegories; I could wish to have seen it, it is falsely ascrib'd to *Heraclides of Pontus*.

I should fill this Preface with too great a Number of Names, were I here to reckon up

all those who have attempted to explain this Poet. Their Comments are lost, and nothing of them remains, besides some Quotations in ancient Authors. The most we have is of *Didymus*, the Grammarian. We have still a considerable Part of his *Scholia*; but they are unhappily mix'd with many Things, which are neither of the same Taste, nor Authority; the Reader must use his Judgment to distinguish between them.

Had we all the Works of so many famous Men, I am fully persuaded, none of that Poet's Beauties would escape us. The immense Comments of *Eustathius*, Archbishop of *Thessalonica*, who liv'd under the Emperor *Manuel Comnenus*, about the 12th Century, cannot make amends for that Loss; he is no extraordinary Critic; he spends much time upon Trifles; he runs after idle Amusements, and never ascends to the true Source of that Noble Poet's Notions; but tho' he is no-where favourable to the Women, and never lets slip any Opportunity of reviling them, however little to the purpose, yet I have done him Justice; he is a Man of Sense; he often speaks very well; and in relation to Manners and Customs, there is Information to be found in him, which would be sought for in vain elsewhere. His Comments may be of Advantage, provided they be us'd with Discretion. I have taken from him several Remarks, which ought to do him Honour, and which I think are not useless.

What we have most beneficial for the understanding of *Homer*, is all that lies scatter'd in the Writings of ancient Philosophers, and Rhetoricians, as *Plato*, *Aristotle*, *Dionysius Halicarnassensis*, *Strabo*, *Plutarch*, *Demetrius Phalereus*, *Longinus*, &c. These great Men have not com-
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mented upon *Homer* throughout, but they have explain'd many Passages, and by those Expositions they have mark'd out a sure Method for understanding the others; and this is the Method I have endeavour'd to follow.

After *Homer's* Poems had been divided into Books, some *Greek* Grammarian writ the Arguments to each Book, as they are at this Day. I might have been content with Translating them; but I thought them generally so defective, that I could not avoid framing them almost all anew; they may serve for an Index.

I intended to have added to this Preface two Things more, which seem'd to me of Consequence and Use. The first was, to have ascertain'd the Rules of *Epic* Poetry, and then, by those Rules, to have examin'd one of our *Epic* Poems, and one of our Romances, to show how remote all those Works are from the true Rules. The second was, to have examin'd the Opinion of those, who have believ'd, that *Homer's* printipal Aim, in his Poem, was to please; that Instruction is but incidental; that Morality is therein subordinate to Pleasure, and only made use of as a surer way to please.

But this Preface is already run out to such a Length, that it will not allow me to enter upon an Argument, which will take up much room. I may, perhaps, do that another Time, in a particular Work; mean while, it will be enough for me to say, as to the first Article, that *Epic* Poetry, both in its End and Manner of Imitation, and in a word, as to its whole Constitution, differs very much from our *Epic* Poems, and much more from those frivolous Works, which are the Offsprings of Ignorance

and Love; which seem only contriv'd to make Virtues of Frailties; where good Sense and Reason are too often neglected, and Decency despis'd; where, instead of an ingenious and useful Fiction, there generally appears nothing but a flat Lye, which flies in the Face of Truth, and the known Truth too; and where the Worthies of Antiquity, who were farthest from such Extravagancies, the gravest and most serious Heroes, and even those, whom God led by the Hand, to the Performance of the most glorious Actions, are converted into amorous Dotards. There never was in any Nation a greater Prince than *Cyrus*; prophane History is full of his Exploits; but sacred History gives him so noble and magnificent a Character, that nothing can exceed it.

God caus'd him to be fore-told to Mankind, by one of his Prophets, above 160 Years before his Birth. He was divinely inspir'd. *The Lord stirred up the Spirit of Cyrus.* God himself mark'd him out by such Names, as properly belong to none but the *Messias*. * *It is the Lord, that saith of Cyrus, He is my Shepherd, and shall perform all my Pleasure.* And in the following Chapter, *Thus saith the Lord to his anointed, to Cyrus, whose right Hand I have holden, to subdue Nations before him; and I will loose the Loins of Kings to open before him the two-leav'd Gates, and the Gates shall not be shut. I will go before thee, and make the crooked Places strait; I will break in pieces the Gates of Brass, and cut in sunder the Bars of Iron.* In the same Chapter, God bespeaks the Birth of that Prince in such Terms, as at the same time fore-told the Birth of *Christ*, ver. 8. *Drop down, ye Heavens, from above, and let the Skies pour down Righteousness; let the Earth open, and let*

2 Chron.
xxxvi. 22.

* Isa. xlv.
26.

let them bring forth Salvation, and let Righteousness spring up together. In short, the Reign of Cyrus was a Reign of Justice. He accomplish'd all that had been fore-told of him; he sent back the Jews into Palestine, whom Nebuchadnezzar had carried to Babylon; he restor'd to them all the Vessels of Gold and Silver, which that Prince had put into the Temple of his Gods; and he gave them Leave to-rebuild the City of Jerusalem and the Temple. This is what God declares in the same Chapter of *Isaiah*, ver. 13. *I have raised him up in Righteousness, and I will direct all his Ways; he shall build my City, and he shall let go all my Captives, not for Price or Reward, saith the Lord of Hosts.* This is what the sacred History says; and prophane History agrees with it. This Prince was so sensible of his extraordinary Birth, and the Greatness he was call'd to, that *Herodotus* says, *he thought himself more than Man*; and that Historian adds a Sentence which contains the Accomplishment of all those mighty Prophecies; for speaking of his continual Successes against his Enemies, he says, *That no Nation he attack'd could withstand him.*

After all these mighty Expressions, which represent a Person of such Majesty and Awe, I am amaz'd, that a noble Lady, who has done so much Honour to her Age, by the Reach, the Easiness, and the Fruitfulness of her Wit, and who was still more commendable for the Qualities of her Heart, could make Choice of a Hero of so high a Character, to make him ramble like a Mad-man after a Mistress, run away with by his Rival, and build a Romance upon so ill-fancy'd a Passion.

As to the second Article, I am oblig'd to own, that the Opinion of holding Pleasure to

Ποιητῆς
 πᾶς σο-
 χάζεται
 ψυχασ-
 γίας, ὃ
 διδασ-
 καλίας.

be the only End of *Epic* Poetry, is not new, but very ancient; it was maintain'd above Two Thousand Years since, by a Man no way contemptible. *Eratosthenes*, who flourish'd in the Days of *Archimedes* and *Marcellus*, and on whom *Strabo* bestows this mighty Character; That he was not only a Poet and Grammarian, but even an excellent Philosopher and Mathematician; a Character somewhat inclining to Flattery, for he was only call'd, *The Beta of Philosophers*, as being look'd upon to be but of the second Rank among them; this *Eratosthenes*, I say, advanc'd, *That all Poets propose to themselves, not to instruct, but to please and divert.* This same Opinion has been reviv'd in our Days, by Men of excellent Parts, and has always found Men of great Worth to support it; but had they well examin'd it, they would have been sensible that it is a Mistake. *Strabo* himself has vigorously oppos'd it. It is a great Satisfaction to see a *Stoic*, as *Strabo* was, undertake to defend Poetry, and to make out, that the Poets, to give the better Relish to Morality, call'd in Pleasure to their Assistance. His Dissertation being very long, I will not insert it here; it may be seen in his first Book; I shall only say, that this Mistake is confuted, not only by all that has been writ concerning it by the Ancients, the best skill'd in Poetry, and particularly in the *Epic*; but much more by the very Nature of that Poetry, which is a general and universal Fable, like *Esop's* Fables, and only made peculiar by the Imposition of Names. Is it to be imagin'd, that *Esop* had no other End in his Fables, but to please, and that the Instruction is only as a Sawce, to give the Pleasure a better Relish? This is utterly destroying the Nature of Fable,

Fable, which is no other, but an invented Discourse, in order to the forming and correcting of Manners, by Instructions disguis'd under the Allegory of an Action.

When the Prophet *Nathan* went to *David*, to charge him with his Crime, and move him to Repentance, and made use of that ingenious Fable, of the rich Man, who had many Sheep, and who, to treat a Guest that came to him, took the Sheep from the poor Man, who had but that one, who fed it with his Bread, gave it to drink out of his own Cup, and lov'd it as his own Child; what was the Design of the Prophet? Was it to instruct, or to divert the King? The End of this Fable was the same as that of all other Fables; they speak to all Mankind, as *Nathan*'s did to *David*.

Truth is the Foundation of it, and it is Morality the Poet intends to teach. The Fiction, which disguises that Truth, and gives it the Form of a Fable, is the Vehicle he frames to please, and to gain the more favourable Admittance for the Instruction that lies conceal'd therein. To affirm, that to please is the ultimate End of *Epic* Poetry, is like maintaining, that Pleasure is the only End of Architecture, and that a Palace is built only to entertain the Eye, without any Regard had to the Lodging, and Conveniency of the Owner.

How can we deny *Epic* Poetry the Praise of making the Reader's Instruction its principal End, since we allow it even to Romances? One of the most learned Men of our Age assures us, *That the Diverting the Reader, which seems to be the End of an able Romanter, is no other but an End subordinate to the main End, which is the Informing of the Mind, and the Correcting of Manners.* M. Huet, in his Treatise of the Original of Romances.

I shall not here speak of those, who have carp'd at *Homer*; I have said enough of them in my Remarks. *Zoilus* signaliz'd himself above all the rest; he presented King *Ptolemy* with the Books he had writ against that Poet, wherein he mixt Raillery with Criticism, but found a very bad Reception. *Vitruvius* says, he came to an unfortunate End; this is most certain, that the Wretch was infamous in all Ages, and his Name has ever since been made use of to stigmatize those, who through meer Envy, have endeavour'd to decry any thing that is valuable. The Railleries that have been attempted to be made upon this Poet, have met with very little Success in all Ages, and only serv'd to render their Authors ridiculous; the Muses having always taken Care to revenge their Favourite.

I shall not here spend Time in collecting all the Encomiums that have been given of *Homer*, which would swell to Volumes. *Politianus* says, That tho' *Homer* has been commended by all the World, and by the greatest Genius's, yet he is not sufficiently praised, and that his Praises are but slightly touch'd upon. I refer the Reader to

Περὶ λό-
γου ἀσκή-
σεως.
Orat. 18.

the first Chapter of the tenth Book of *Quintilian*; but I cannot here forbear repeating a mighty Commendation given him by *Dion Chrysostomus*, which denotes, that he was perfectly acquainted with the Character of this Poet.

* *Homer*, says he, is the Beginning, the Middle, and the End; equally fit for Children, for Men grown, and for old Men, and he gives every one

* "Ομηροῦ δὲ καὶ μέσος, καὶ ἄρτιος, καὶ πρῶ-
τος παντὶ παιδί, καὶ ἀνδρὶ, καὶ γέροντι, τοῦ-
τον ἀπὸ αὐτοῦ διδῶς ἕσθαι ἕκαστος δύναται κα-
θεῖν.

as much as he is capable of receiving. I should think myself very happy, could my Translation serve to these several Purposes. That is the only Reward I have propos'd to myself; for all my Labour.

When I had finish'd this Preface, I was preparing to revise the *Odysses*, and put it in a Condition to follow immediately after the *Iliad*; but being surpriz'd by a fatal Accident that overwhelms me, I can promise nothing for myself; I have no Power left but to complain. Give an afflicted Mother Leave to indulge her Sorrow here for a while. I am very sensible, I cannot expect the World should have the same Complaisance for me, it has had for great Men, both Ancient and Modern, who being under the same Circumstances I now am, have complain'd of their hard Fate; yet, I hope, meer Humanity will prevail upon the Publick, so far, as not to deny to my Weakness, what has been granted to their Merit. Never had any Person more just Occasion to complain. We had a most lovely Daughter left us, who was our whole Consolation, who had perfectly answer'd our Cares, and satisfy'd our Wishes; who was adorn'd with all the Virtues, and who, by the Sprightliness, the Extent, and the Solidity of her Wit, and the most agreeable Qualities, render'd every Moment of our Life pleasurable; Death has just now snatch'd her from us. It was not the Will of God to continue so great a Happiness to the End of our Days. I have lost a faithful Friend and Companion; we never were one Moment asunder, from her Childhood. What Lessons did we read! How did we entertain ourselves! How did we divert the Time! She partook of all my Labours; she often resolv'd my Doubts;

may, she often gave me Light by some Flashes, proceeding from a quick, and piercing Apprehension. All this is vanish'd like a Dream; Horror and Solitude succeed that charming Conversation. Every Thing turns into Bitterness; even Literature, which uses to calm the most tempestuous Sorrows, now only serves to add to ours, by cruelly awakening our Memory. It is not therefore possible for me to apply myself, so suddenly, to a Work which is become so melancholy; I must wait till it shall please God to give me Strength to overcome my Grief, and to accustom myself to so dismal a Privation.



THE

THE
LIFE
OF
HOMER.



NOTHING is more natural, than to desire to be acquainted with the Life of so great a Poet as Homer, who has done Mankind so much Honour by the Sublimity and Extent of his Understanding. Every Man covets to know the Person he cannot but admire; but, unhappily, it is a Curiosity that can never, in this Case, be thoroughly satisfy'd; the most celebrated of Men will for ever be the most unknown. Not but that the Ancients have writ his Life; Herodotus did it, upon such Accounts, whether true or fabulous, as he receiv'd from the Towns where Homer liv'd. It is true, some Critics, and even my own Father, question, whether it be that Author's. I believe, the main Ground of calling

THE LIFE

it in *Question* is, because the *Time* allotted for the Birth of Homer, in that Work, is not the same with that assign'd by Herodotus in his History, as I shall explain hereafter.

Be it as it will, there is no doubt to be made, but that the Work is ancient; its Antiquity plainly appears by the Style, and by the ancient Customs describ'd in it. And we know, that Strabo read and made use of it.

Aristotle, Plutarch, Proclus, and several others, whose Names we have not, writ the same Life after Herodotus; but they having no better Information, could only copy the first, or add some common Reports, or frivolous Fancies; as, for instance, that which is mention'd in the 3d Book of Aristotle's Poetics, That a Maiden of the Island of Io having had to do with a Genius, and finding herself with Child, went to Egina, where she was taken by Pyrates, carry'd to Smyrna, at that time subject to the Lydians, and presented to King Mæon, who marry'd her; that she was deliver'd in his House, and that King father'd the Child.

I have a natural Aversion for those Writings, wherein Falshood takes Place of Truth. I shall not therefore here repeat all the fabulous Accounts that have been given; nor will I translate all the Life ascrib'd to Herodotus. I fear, it would nauseate the Reader, as it has done me; but at the same time, I think myself oblig'd to give the most material Parts of it, and such as come nearest to Probability. We ought not to be nicer than Strabo, who did

not

not disdain to make use of it. Besides that, it contains some Things remarkable enough, and such as may produce useful Reflexions, either in respect to Antiquity, or in relation to Customs.

The Æolic Migration is much antienter than the Ionick, if we reckon the Time of their Departure, when the Greeks, call'd Æolians, left their native Country, to go settle elsewhere; for they set out about 60 Years after the Taking of Troy; but if we reckon the Time of their Arrival in Asia, it is contemporary, or perhaps posterior; for the Ionians arriv'd in Asia 140 Years after the taking of Troy, and it was not till ten Years after, viz. 150 after that Expedition, when the Æolians built Cumæ.

A Migration is a Departure of a Colony, which leaves one Country to settle in another.

In those early Times, a Man of Magnesia, whose Name was Menalippus, went to settle at Cumæ, where he marry'd the Daughter of a Citizen call'd Homyres, and had by her a Daughter call'd Critheis. The Father and Mother dying, that young Maid was left under the Tuition of Cleanax, her Father's Friend. Whether the Guardian did not take Care of his Ward, or that the loose Government which is usual in new Settlements, allow'd a sort of Liberty contrary to Good-Manners; this young Maid suffer'd herself to be deluded, and prov'd with Child. The Guardian, who had not prevented the Misfortune, was willing to conceal it, and sent Critheis to Smyrna, which was then building, 18 Years after the Founding of Cumæ, that is, 168 after

after the Taking of Troy. Critheis being near her Time, went one Day to a Festival which the Town of Smyrna was celebrating on the Banks of the River Meles. Her Pains came upon her, and she was deliver'd of Homer, whom she call'd Melesigenes, because he was born on the Banks of that River. Having nothing to maintain her, she was forc'd to spin for her Living!

Pursuant to this particular Account preserv'd by Herodotus, I will deliver an ancient Tradition, which informs us, that Homer alluded to his Mother in this Passage of the 12th Book of the Iliad. As a laborious Woman, who is forc'd to live by the Work of her Hands, and is strictly Just, taking up the Scales, exactly weighs the Work she has spun, to receive the Price, and provide for the Maintenance of her Children, &c. A mighty Character, for a Woman to observe strict Justice in extreme Poverty, which is the surest Touch-stone of Virtue!

There was, at that time, in Smyrna, a Man call'd Phemius, who taught Literature and Musick. This Man having often seen Critheis, who lodg'd near him, and being pleas'd with her Housewifry, took her to his House, to spin the Wool he receiv'd from his Scholars for their Schooling. She behav'd herself so modestly and discreetly, that Phemius marry'd her, and adopted her Son, in whom he discover'd a wonderful Genius, and the best natural Disposition in the World.

After

After the Death of Phemius and Critheis, Homer succeeded to his Father-in-Law's Fortune and School, and was admir'd not only by the Inhabitants of Smyrna, but by all Strangers, who resorted thither from all Parts, that being a Place of great Trade.

A Ship-Master, call'd Mentès, who was a Man of Wit, very learned, and a Lover of Poetry, coming to trade at Smyrna, was so taken with Homer, that he follow'd him close, and propos'd to him to quit his School, and travel with him. Homer, whose Head was then bent upon his Poem of the Iliad, and thought it of great Consequence to see the Places he should have occasion to treat of, and to be inform'd of the Customs of them, embrac'd that Opportunity. He embark'd with Mentès, and during their several Voyages, never fail'd carefully to note down all that he thought worth observing. No Man was ever more exact than he in specifying the Situation of Places, the Temper and different Customs of Nations. It being natural for a Philosopher to make better Observations and Remarks, than ordinary Persons, all the Discoveries Homer made in Geography are excellent, and he has taught those who have writ after him the true Method of that Art.

He is the first, that said, the Earth is an Island encompass'd on all Sides by the Sea; that the Sun rises out of the Ocean, and sets in the Ocean; and that the Arctic Circle is always expos'd to our Sight, and never sets.

He

He travell'd through Egypt, Africa, and Spain, the outward Sea, that is the Ocean, and the inward, which is the Mediterranean, and has adorn'd his two Poems with abundance of Things both curious and useful, which he learnt in his Travels. But he ingeniously mixes the historical Part with Fiction, to make it the pleasanter; for, as Strabo well observes, it is Homer's Custom to tack certain Truths to all his Fictions.

In Egypt he was inform'd of many Particulars relating to the Voyage of Paris, when he return'd with Helen to Troy.

In his Treatise of the Original of the Romans, p. 16.

Mr. Huet, the ancient Bishop of Auran-ches, is persuaded, that Homer took from the Egyptians that fabulous Spirit, which is the Life of his Poems. These are his Words. Homer, who had visited the Egyptians, brought from them that fabulous Spirit, which made him invent, not only the admirable Poems he has left us, but a thousand other Novelties relating to the Genealogy, the Dignities, and the Employments of the Grecian Deities; and it was there that he perfected himself in Poetry, which was always carefully cultivated in those Parts.

The Authority of so learned a Man is of very great Weight with me. We are inform'd by the Testimonies of Antiquity, and particularly Herodotus assures us, that most of the Names of the Gods were brought out of Egypt into Greece, together with their Worship. I therefore agree with Mr. Huet, that Homer might enrich his Mythological Divinity with what

what he learnt of the Egyptian Priests, and bring back into Greece a thousand Novelties relating to the Genealogy, the Dignities, and Functions of their Gods; and I am further of Opinion, that I have made it appear in my Preface, that he had there learnt some Things much above the Knowledge of those Priests; nay, he might perhaps have borrow'd from them many Mysteries and Disguizes he makes use of to wrap up what he says of the Deities; for the Divinity of the Egyptians was more disguis'd and enigmatical, than that of any other People in the World; yet I cannot tell, whether we may say, he took from them that fabulous Spirit, which made him invent those two Poems. Herodotus is of Opinion, that he had laid the Scheme of the Iliad before he travell'd, and consequently, had contriv'd the Fable, which is the Foundation of it. Besides, he says some-where himself, that young Men and Maids, who pass their Time together, generally talk of Fables; a certain Proof, that Fables were common in Greece, in Homer's Days, and before him. Other Proofs could be brought for the same; and Strabo owns, that Fables were receiv'd in Greece, long before Homer's Time. His Words are worth observing. * Poets are not the only

Iliad. Lib.
22.

* Τὰς μύθους ἀνελέξαντο ἢ οἱ ποιηταὶ μόνον, ἀλλὰ καὶ αἱ πόλεις πολὺ πρότερον, καὶ οἱ νομοδῶν τῷ χρησίμῳ χάριν, βλέφαντες εἰς τὸ φυσικὸν πάθος τῷ λογικῷ ζῶν, φιλεῖσθαι γὰρ ὁ ἀνθρώπος, παροίμιον δὲ τῶν φιλόμυθον.

Persons

Persons that have admitted of Fables; but they were receiv'd by Cities and Lawgivers long before, by reason of their Usefulness, with regard to the natural Inclination of rational Creatures; for Man is naturally inclin'd to learn, and the Love of Fables makes it easy to him.

Neither can I tell, whether Homer perfected his Poetical Capacity in Egypt; for, whatsoever Bent the Egyptians might have towards it, we do not find they were perfect in it; at least, they fell short of the Wisdom and Regularity that appear in our Poet's Works; and I do not believe, Egypt ever produc'd any thing like it, or comparable to it, in that kind. Let us allow Homer the Honour of the Invention and Perfection; he is beholden only to his own Genius for them; or if the Art of Epic Poetry was known before him, which Aristotle would not decide, it was not in Egypt that he saw the Models, and he himself perfected it, since Aristotle owns it was he, who first taught other Poets to frame those ingenious Stories as they ought to be.

In his Return from Spain, he touch'd at Ithaca, where he was much troubled with a Rheum falling upon his Eyes. Mentès being in haste to take a Turn to Leucadia, his Native Country, left Homer, well recommended, with Mentor, one of the prime Men in the Island of Ithaca, who took all possible Care of him. There Homer was inform'd of many Things relating to Ulysses, which he afterwards

wards made use of in composing his *Odyf-
ses*.

Mentes returning to Ithaca, found Homer cur'd. They embark'd together, and after much Time spent in visiting the Coasts of Peloponnesus, and the Islands, they arriv'd at Colophon, where Homer was again troubled with the Defluxion upon his Eyes, which prov'd so violent, that he is said to have lost his Sight. This Misfortune made him resolve to return to Smyrna, where he finish'd his *Iliad*.

Some time after, the ill Posture of his Affairs oblig'd him to go to Cumæ, where he hop'd to have found more Relief. By the way he stay'd at a Place call'd * The New-Wall, being a Colony from Cumæ. There he took into the House of an Armourer, call'd Tychius, where he recited some Hymns he had made in Honour of the Gods, and his Poem of Amphiaræus's Expedition against Thebes. The People admiring him, he was subsisted for some time. Herodotus assures us, that in his time they still shew'd the Place, where Homer us'd to sit, when he recited his Verses; and that the Place was then held in great Veneration.

Next he went to Cumæ, as he had before resolv'd, and passing through Larissa, which lay in the Way, 80 Furlongs from Cumæ, he

* Herodotus does not agree with Strabo; he affirms, that The New-Wall was a Colony from Cumæ, and built eight Years after its Metropolis; and Strabo on the contrary says, it was built before Cumæ, against the Pelasgi, who held Larissa. See him, Lib. 13.

writ the Epitaph of Mydas, King of Phrygia, then newly dead. At Cumæ he was receiv'd with extraordinary Joy.

The mighty Satisfaction they seem'd to take in his Poetry, encourag'd him to ask an Allowance for his Subsistence out of the Publick Treasury; and being sensible of his own Capacity, he assur'd them, if they would grant him that Honour, he would render Cumæ the most famous of all Cities. His Friends advis'd him, to make his Request to the Senate himself. He was introduc'd, and presented his Petition. One only Magistrate, who doubtless did not love Poetry, oppos'd it, alledging, That if they would maintain all the Blind Men, they should be devour'd. This Advice prevail'd upon the rest, and carry'd it. Homer made some Verses, complaining of his Misfortune, but did it in softer Terms than any of our meanest Poets would do it at this Time. That Word of the Magistrate made Homer lose the Name of Melesigenes, which he had borne till then, and he was ever after call'd Homer, that is, The Blind Man, in the Language of the Cumæans. At his Departure from Cumæ for Phocæa, he made this Imprecation, That no Poet might be ever born at Cumæ to render it famous; with good Reason looking upon the Birth of great Poets and Authors, not only as the greatest Ornament of the Cities where they are born, but as the surest Means to gain them immortal Honour, which they alone can procure by their Writings.

Thus

Thus Homer went from one Town to another, reciting his Poems, as was the Custom of the first Poets. It may be said, that as the ancient Heroes, Hercules, Theseus, rang'd about the World; to deliver it from Monsters, that Cities and Provinces might enjoy the Fruits of their Valour, which they only employ'd for the Good of Mankind; so the first Poets went about to the Cities, that they might enjoy the Fruits of their Labours, and to spread abroad in all Parts the Beauties and Wonders of their Poetry. Some have compar'd them to our Troubadours, who went from Town to Town to sing their Songs. The Comparison is not worthy of Homer, but it is well enough for those Poets who have neither Taste, nor Geni-
us.

At Phocæa he recited his Verses in the Assemblies. There was at that time in the City, a Man whose Name was * Thestorides, who taught the Youth humane Learning; he offer'd to take Homer into his House, and maintain him, if he would let him transcribe his Poems. Homer embrac'd the Offer, and compos'd in his House the Poem call'd The Little Iliad, and another call'd The Phocæid. When Thestorides had got those Poems, he left Phocæa, and went away to Chios, where he utter'd them as his own. This base Fraud was soon discover'd. Homer being inform'd of it, would needs go to Chios, and finding no better Convenience than a Raft or Float of Timber, that was going to Erythræ, he put himself upon it, and
from

* That is,
the Son of
Thestor.

from Erythræ he went to Chios in a Fisher-Boat, the Men whereof, landing him, were so inhumane, as to leave him on the Shore, where he pass'd the Night. A blind Man could not chuse but be at a loss in such a desert Place; however, he set forward in the Morning, and stray'd about almost two Days before he could find anybody to relieve, or guide him. At length, towards Night he heard some Goats near to where he was; he made towards them, and had been torn in Pieces by the Dogs, if the Goatherd, whose Name was Glaucus, had not rescu'd him. This Goatherd, being inform'd of what had befallen him, conducted him to his Cottage, and entertain'd him the best he cou'd; and on the other hand, the Poet endeavour'd to divert his Host, by telling him what he had seen most remarkable in his Travels.

This Adventure of Homer's, bating the Blindness, is very like that of Ulysses, who coming to his Country-House, might have been torn in Pieces by his own Dogs, had not Eumæus hasten'd to his Relief, as is related in the beginning of the 14th Book of the Odysses. It is probable, Homer ascribes that to Ulysses, which happen'd to himself.

Glaucus was so taken with him, that the next Morning he went and gave his Master an Account of the good Fortune he had met with. His Master order'd he should bring the Stranger to him, and as soon as he had discours'd him, resolv'd to keep him in his House, to breed up his Children. This Man

Man liv'd at a Place call'd Bolissus, near the Town of Chios. Homer stay'd with him some time, and there compos'd some Poems, which are lost; as also his *Batrachomyomachia*, or Battle between the Frogs and Mice, which we have still among us. As soon as Thestorides, who was then at Chios, understood that Homer was so near him, he left the Island, not daring to stay after his Arrival. Homer went to Chios, and set up a School there, where he publicly recited his Works. There he got some Wealth, marry'd, and had two Daughters, one of which dy'd young, and the other was marry'd to an Inhabitant of Chios. There it was he compos'd his *Odysses*, and in it expresses his Gratitude to those who had oblig'd him, by immortalizing their Names, and brings in Mentor, Phemius, and Mentès, with such Characters, as will make them renown'd for ever. He had in like manner given a Place to Tychius in his *Iliad*.

His Friends being sensible, that Ionia was too narrow a Theater for him to exert himself upon, advis'd him to go over to Greece, where he might more gloriously enjoy his Reputation. He took their Advice, and it is said, that in order to gain the Favour of the Greeks, he added to his *Iliad* and *Odysses*, many Verses in Praise of several States in Greece, and more particularly those of Athens and Argos.

He departed from Chios, and arriv'd at Samos, where he was detain'd, and spent the
 d Winter.

Winter. From Samos he went to Ios, one of the Sporades, intending to proceed to Athens; but he fell sick in that Island, and died there. He had an honourable Funeral, being bury'd on the Edge of the Sea; for it was the Custom to place the Tombs of great Men, where they might be most expos'd to the View of Travellers.

Several Authors write, that he dy'd for meer Grief, because he could not expound a Riddle propos'd to him by some Fishermen he met on the Shore; but Herodotus, who reports this Riddle, contradicts with good Reason that ridiculous Tradition. It is very usual with the Ancients to assign great Men extraordinary Births and Deaths. Thus they say Aristotle cast himself into the Eurypus, or Streight of Negropont, because he could not find out the Reason of its pretended ebbing and flowing seven Times a Day; two remarkable Falsities, as my Father has made out in his Letters. The Streight of Negropont has no regular Tides; it is in continual Agitation, by reason of the Waves which the Euxine Sea perpetually sends into the Aegean; and Aristotle's Death is reported after a quite different Manner, by Authors who were better inform'd.

Had these Memoirs of Herodotus been look'd upon as true, they would have decided the Controversy between so many Cities, contending for the Honour of having given Birth to that great Poet, and put an end to the Disputes between so many Authors of Note, who cannot agree about the Time when he liv'd. For, according

according to Herodotus, Homer was an *Æolian*, as being born at *Smyrna*; which he farther confirms by this Poet's generally following the Customs of the *Æolians*, and more particularly in his Descriptions of Sacrifices.

Thus we have found his true native Country; and the Time of his Birth is well ascertain'd, since he assures us, that Poet was born at *Smyrna*, 168 Years after the Taking of *Troy*, and 622 Years before *Xerxes's Expedition* into *Greece*.

But there has been good Reason to question the Truth of those *Memoirs*; and the Computation of Time must make us doubt of Herodotus's being the Author of that Work; for besides its being false, since from the Year 168, after the Taking of *Troy*, to *Xerxes's Descent* into *Greece*, there are not 622 Years, as that Writer reckons, but only 532, 'tis plain Herodotus follows another Computation, in the 2d Book of his History, where he writes, he was fully persuaded, that Homer liv'd 400 Years before him, that is, 340 Years after the Taking of *Troy*; for Herodotus flourish'd 740 Years after that Expedition.

Thus are we relaps'd into the same Uncertainties, as to the Place and Time of his Birth.

The first of them will never be thoroughly clear'd, and we can only guess at it.

Those who have only consulted his Style, which is almost every where *Ionian*, have thought they might thence conclude him an *Ionian*; but that is no Proof, as my Father has observ'd.

Hippocrates and Herodotus both writ in the Ionic, tho' the former was of the Island Cos, and the other of Halicarnassus, where they spoke the Doric. The Greek Writers did not confine themselves to the Dialect of their native Countries in their Works, but made choice of that they lik'd best. Homer gave the Preference to the Ionic, because it is incomparably more beautiful than all the rest, as also the best known, and most in Vogue, as being the Ground and Foundation of the Greek Language, and the purest Greek.

Strabo thought him of the Island of Chios, because he is apt to speak of the Icarian Sea, as of a Sea he often saw; but that is a weak Proof, for Homer speaks of that Sea, as all other Poets have done; that is, as of a stormy and difficult Sea, by reason of the many Islands it is strewn'd with;

— crebris freta concita terris.

Yet it must be own'd, that this Opinion of Homer's being a Native of the Island of Chios, has been most follow'd. The Poet Simonides calls him, the Poet of Chios; and Theocritus in two Places, the Songster of Chios. What more? Homer himself expressly writes, that he liv'd at Chios, when in his Hymn to Apollo, he says, Bid the Muses answer, that it is the blind Man who lives at Chios.

Τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ Παιπαλοῖσσι.

For

For this Word οἰκῆ, dwells, is taken for, is born, as it Sometimes signifies in Homer himself.

This it is, that Leo Allatius insists on, to maintain that the Poet was of Chios. But there are two Objections against it; the first, that the said Hymn is none of Homer's, any more than the rest that bear his Name; or if it be his, as Thucydides certainly believ'd it to be, the Ancients took the Word οἰκῆ, dwells, not for the Place of his Birth, but only for that of his Habitation; and it has been made appear, that Homer resided long at Chios. How can it be imagin'd, that so many Cities should have contended for the Honour of having given Birth to Homer, had that Poet so expressly set down the Place where he was born?

The Homerides of Chios, upon whom Leo Allatius farther grounds his Opinion, does not add any Strength to it. The Homerides are not the Descendents of Homer, but * Rhapsodes, that is, Men who recited his Verses

* It is said, those Rhapsodes were so call'd, because they recited his Verses, holding a Branch of Laurel in their Hands, *παρὰ δαυδάς*. or else because they tack'd together several Pieces, and after they had sung, for Instance, that Part call'd Achilles's Rage, which is the Contents of the first Book, they sung that they call'd, *The Combat of Paris and Menelaus*, which is made the third Book; or any other, that was required of them; *παρὰ ποδός, παρὰ ποδός τὰς ᾠδὰς*. This last Opinion is the most likely, or rather the only true one. So Sophocles in his OEdipus, calls the Sphinx *παρὰ ποδός*, because it render'd different Oracles, according to the Questions ask'd. Besides, there were two Sorts of Rhapsodes, the one recited singing, and the other without singing.

in publick Assemblies, and particularly at the Games celebrated every five Years at Chios, in Honour of Homer, and whose Memory was preserv'd by Medals, coin'd for that purpose; some of which are still in the Closets of the Curious. In Plato's Days, there were many of those Homerides, not only at Chios, but elsewhere; for they are mention'd in his Dialogue call'd Ion. Can it be imagin'd, that in Plato's Days, above 500 Years after Homer, there should be still Descendents of that Poet in so many Places, and so numerous as to retain the Name of Homerides? That would be very Extraordinary. In fine, had Homer said, he was born at Chios, Aristotle would never have affirm'd the contrary, as he positively does.

In his Rhe-
torick, lib. 2.
c. 23.

The most probable Opinion is, that he was an Æolian, as he believ'd who writ his Life. It is the Opinion my Father follow'd, and which he groundd not only on Homer's adhering every-where to the Customs of the Æolians; but also on what he says at the beginning of the 9th Book of the Iliad, that the Zephyrus, the West-Wind, blows from Thracia, which is not true, but in respect to the Cities of the Æolians; whence it follows, that Homer was born, or at least liv'd in Æolia, opposite to Lesbos.

As to the Time when he liv'd, it is manifest, Homer has left no Tokens in his Works to ascertain it by. Aristotle attempted to guess at it by a Passage in the ninth Book of the Iliad, where that Poet speaks of Thebes in Egypt, as the only City known, and in great Reputation

Reputation throughout the Country; whence he infers, Homer liv'd a little before Memphis was built, or was grown up to its succeeding Greatness, which obscur'd Thebes. But that Conjecture is not certain, and cannot fix us; for Thebes was in a very flourishing Condition long after Homer, since its first Destruction was by Nebuchadnezzar, and Memphis had been long before a very flourishing City. Let us then look out for something more exact.

Me thinks, it would be no hard matter to dispel that Uncertainty. It is a sure Rule, that when the Time of a Man's Life is not exactly fix'd by certain Epochas, it may be settled pretty near by the Lives of those who liv'd not long after him. We know, as I have already observ'd in my Preface, that Lycurgus going into Ionia, found Homer's Poems there in the House of one of the Sons, or Grandsons of Creophylus, who had entertain'd that Poet. Homer therefore was some time before that Langiver; who liv'd 300 Years after the Destruction of Troy, and consequently Homer liv'd 50, or 60 Years before Lycurgus, and 240, or 250 Years after the Taking of Troy.

It is true, the Marmora Arundelliana, which are the most certain Account we have, place Homer under the Archon Diognetus; that is, 300 Years after the Taking of Troy, and 916 Years before the Birth of our Saviour. This does not altogether agree with the Epocha I have set down, unless we say, that

Homer, tho' much elder than Lycurgus, was still alive in his Time, as Cicero and Strabo believ'd. Still it is certain, that Poet flourish'd about the middle of the 2d Century after the Taking of Troy, and that is enough. There is no removing him farther back.

It is not so strange, that Homer's true native Country, and the precise Time when he liv'd, should not be known, as that we should not know his true Name. That of Melesigenes looks too like a Fable.

Homer took great Care to conceal himself; he has not said any thing throughout all his Works, that may make him known. Dion Chrysostomus admiring his Modesty, sets it against the Vanity of those Writers, who put their Names at the Beginning, at the End, and even in the Series of their Works, and would do it in every Page, if they durst; and surpriz'd at the Greatness of that Noble Poet's Soul, gives him this Commendation; * That he has done like the Priests, who deliver the Oracles of the Gods; for those Priests do not thrust their Names into the Inspirations they have receiv'd, but give their Answers without showing themselves.

Some Authors have pretended, that he always bore the Name of Homer, because he was born blind; but Velleius Paterculus has

* Ἀλλὰ τὸ ὄντι ὥσπερ οἱ ποιεῖν θεῶν ἔκδοται καὶ αὐτὸς ποιεῖν φεσγόμενος.

very well disprov'd that Tale. If any one, *Quem si quis cæcum genitum putat, omnibus sensibus orbis est.* says he, believes that Homer was born blind, he is blind himself, and has lost all his Senses. Proclus says the same. All those who affirm that Homer was born blind, seem to me to have lost their Senses; for that Poet saw more and better than all other Men.

In short, Homer has describ'd abundance of Things to the Life, which he could not have had the least Knowledge of, had not his Sight been very good.

Others pretend he had that Name, because he was given as Hostage by the Inhabitants of Smyrna to those of Chios, to put an End to some War in their Country; for the Greeks call Hostages Homers; which to me looks most likely. I am farther of Opinion, that Homer's Blindness is contradicted by the Medals struck in Honour of him; for he is there represented sitting, and holding a Book, wherein he reads; a certain Sign, that when those Medals were struck, the Tradition of his being blind, had not then taken beginning; it is posterior to the Medals, and is only built upon the Meaning of the Word.

This Ignorance we are in, as to Homer's Country, his Life, and even his Name, wonderfully makes out the Truth, of the Emperor Marcus Aurelius's Saying, That an unknown Man may be a divine Man.

It is pretended, he compos'd abundance of Poems, besides the Iliad and the Odyssees. Herodotus, or he who writ his Life, ascribes to him Hymns to the Gods; A Poem on

*Amphiaraus's Expedition to Thebes; The Little Iliad; The Phœnid; The Cercopes; The Epicichlides; The Battle between the Mice and the Frogs, and several others, of which we have nothing but the Names. He had compos'd a Poem, entitul'd Margites, wherein he had mix'd several sorts of Verse; as we are inform'd by Aristotle; nay, that is pretended to have been his first Work, and as it were an Essay of his Talent for Poetry. We have no more left, but his Iliad and Odysses. The Battle between the Frogs and the Mice is very doubtful, as are his Hymns to Apollo, Diana, Mercury, and some other Gods. The most learned Criticks look upon those to be none of his Works. The same may be said of the Little Iliad; it appears, that Aristotle did not believe him to be the Author of it, and he gives very good Reasons for it. It is a great Wrong to Homer, to ascribe to him a Poem, wherein are violated all the Rules of the Art, which he has so strictly observ'd in his two Poems. It is very likely; there have also been other Works father'd upon him, which he would have disown'd; and such was the Poem call'd * Cypria. Aristotle gives us to understand, that he was no more the Author of that, than of the Little Iliad, which ancient Monuments, with more Reason, assign to the Poet Lesches,*

In his Art
of Poetry,
Chap. 24.

* This was a Poem, whose Subject is unknown. The Author treated of the Rape of Helen, and it is therefore believ'd to have been a Collection of Love-Adventures.

and

and he gives it to a Poet call'd Dicaeogenes. Herodotus had, before that Philosopher, made out, by good and solid Reasons, that those Cypriacs did not belong to Homer. See what he says in the 2d Book of his History.

Homer's Poems have not only delighted the Mind, but have in all Ages pleas'd the Eye; the ablest Painters, and the most celebrated Statuaries, have drawn from thence the Arguments and Designs of their noblest Works; they have been the greatest Ornaments of Temples and Palaces. Vitruvius reckons the Fights of Troy, and the Wandrings of Ulysses, among the Subjects usually painted in Galleries and Porticos. Hiero caus'd all the Fable of the Iliad to be represented on the Flooring of his Ship, in inlaid Work; and every body knows, that Francis the First, that Father of Letters, took from the Odyssees the Ornaments of one of the Galleries at Fontainebleau. Antiquity also takes Notice of certain Bowls, or Cups of great Value, which they call'd Scyphos Homericos, Homer's Bowls, because there were some Stories taken out of his Poems, or several of his Verses engraven on them. Nero was passionately fond of them, as Suetonius informs us, and this great Fondness of his persuaded the Learned M. Fabretti, that a Piece of Stone, on which the Story of the Iliad is most curiously represented, in small Basso-Relievos, is of that Prince's Days. The Misfortune is, that the said Piece has not come down to us entire; we have only the Bass Relief;

lies of the First Book, and those of the Twelve last; the other Eleven are wanting.

Homer has not only been look'd upon as the greatest of Epic Poets, but as the Person that has given Notions of the other most important kinds of Poetry, that is, of Tragedy and Comedy. This Aristotle affirms in his Poetics. As Homer, says he, has without Contradiction held the first Place, in Heroics and Tragedy, for he is the only Person that deserves to be call'd a Poet, not only because he has writ well, but because he has made Dramatic Imitations; so likewise was he the first, that, as it were, gave a Sketch of Comedy, turning the biting Railleries of the first Poets into pleasant Jest. In short, his *Margites* has the same Affinity with Comedy, that his *Iliad* and *Odysses* have with Tragedy.

Homer's Authority was always so great, and as my Father has observ'd, there was always so much Respect paid to his Writings, that the Ancients thought, they had sufficiently prov'd any Thing, if they could produce the least Passage in his Poems to support their Opinion. I speak not only of Poets, Geographers, and Rhetoricians, but also of Divines, Physicians, Lawyers, Philosophers, and even of Generals. A Verse of his has often put an End to considerable Differences, and carry'd the Cause for those who had him on their Side.

Nor was this the utmost Extent of the Veneration Men paid to this great Poet; it went

went so far, that they erected Temples to him. Ptolemy Philopator, third King of Egypt, rais'd a stately one to him, and in it plac'd the Statue of Homer, and round about it, the Plans of the Cities that contended for the Honour of his Birth.

The People of Smyrna built a large square Portico, and at the End of it a Temple to Homer, with his Statue in it.

At Chios, there were Games kept every five Years, in Honour of this Poet, and Medals struck to preserve the Memory of those Games. The same was done at Amastris, a City of Pontus.

At Argos they invoc'd Homer, together with Apollo, at their publick Sacrifices. They also offer'd peculiar Sacrifices to Homer, and erected a Brass Statue to him.

These Honours paid to Homer in so many Places, furnish'd Archelaus, an ancient Sculptor of Priene, with the Notion of carving the Apotheosis of that Poet, in Marble. That Piece of Carving, which is of singular Beauty, and perfectly shows the Wisdom, the great Genius, the extraordinary Skill and Ability of that Statuary, was fortunately found, about the Middle of the last Century, among some Ruins, near a Country-Seat of the Emperor Claudius. It has been several times engrav'd, and Mr. Cuper gave a large Exposition of it, in the Year 1683.

There are still to be seen, in the Collections of the Curious, Medals of Homer, struck at Chios, at Smyrna, at Amastris. But none

I have inserted one of Amastris in the Plate after the next of Page.

of those Honours having been done him till long after his Death, we have no Figure of Homer taken from the Original; they are all of them only the Product of Fancy, and Imagination. At least, Pliny tells us so, Lib. 35. Cap. 2. We consecrate, in Libraries, the Effigies of Men whose immortal Souls still speak in those Places. Nay, we feign what has not a Being; and Heads, that have not been preserv'd, enflame our Curiosity, and excite violent Desires, as is the Case of Homer.

Hence it is, doubtless, that the Heads we see on those Medals, differ so much, unless it be alleg'd, that those Medals and Figures of Homer were taken from Pictures, that had been preserv'd in those Cities, and that they only differ by reason of the different Age, when those Portraits were made, which is hard to be believ'd.

But neither those Medals, nor the Statues, nor those publick Games, nor those Temples, nor the Sacrifices, nor the Hymns, nor that Apotheosis; in a Word, all those several Honours done to Homer, in Greece, by the Cities, or elsewhere by foreign Princes, are not equivalent to the Character drawn from the universal Consent of all Mankind, in all Ages, and in all Parts. For, if the Votes of one only City have often suffic'd to raise Men to Divine Honours, what is there not due to the united Suffrages of the whole World in all Places, and Ages?



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In this glorious Centre of all Times and Places, which the Sculptor Archelaus has so ingeniously express'd in that Marble I have spoken of; and whereof I here give only this Piece, which is to my Purpose, of which the following Exposition is a very plain one.

Homer appears sitting on a Chair, with a Footstool; for so they seated the Gods, and Persons of Worth, whom they intended to honour. In the 14th Book of the Iliad, Juno promises the God of Sleep a Throne of Gold, with a Footstool, that he may sit long at Table, without tiring his tender Feet. And in the Eighteenth Book, the beautiful Chastity, Vulcan's Wife, leads Thetis into a state-ly Apartment, seats her on a magnificent Throne, and puts a Footstool under her delicate Feet.

This Poet's Forehead is bound with a Fillet, as being the High-Priest of the Muses, or rather the King, or God of the Poets; for the Fillet about the Head did not only denote Royalty, and the High-Priesthood, but Divinity also.

In his Right-Hand he holds a Book, and in his Left a Scepter, or a Spear, on the End whereof is a Flower, which some will have to be the Lotos, perhaps to denote the Odyssees; for in the ninth Book, Ulysses recounts the wonderful Effects of that Plant, which had made such of his Companions, as eat of it, forget the Desire of Returning into their native Country.

Of

Of the two Figures, which are behind the Chair, that on the Right, with this Word under it ... KOTMENH, instead of OIKOTMENH, Time having worn out the first Syllable, is Cybele, with a Tower on her Head, or Isis, with her Bushel, to represent the Earth; she sets a Crown on Homer's Head, to signify, that the whole Earth has conferr'd on that Poet the Crown of Poetry.

The winged Figure on the Left, is Time, as appears by the Word under it, XPONOS; he is present at that Coronation, as a necessary Person, holding a Book in each Hand, being the Iliad and Odyssees, because it is Time alone, which, by Consecrating the Works of great Poets, or renowned Authors, seals their Reputation, and secures them a never-fading Honour.

On the Sides of the Chairs, are two little Figures kneeling; that on the Right of Homer is the Iliad, as the Word ΙΑΙΑΣ under it signifies; and it might be known without the Word, by the Sword it holds, representing the Fights describ'd in that Poem.

The Figure on the Left, whereof only the Head and Hand are to be seen, is the Odyssees, as the Word ΟΔΥΣΣΕΙΑ imports, and as may be perceiv'd by what it holds in its Hand, being the Ornament of the Stern of a Ship, call'd Acrostolium and Aplustre. It is to denote the Voyages of Ulysses; for, as Strabo informs us, by such Ornaments to be

be seen in a Temple of Minerva, in some Town in Spain, it appear'd, Ulysses had been so far.

In fine, under Homer's Feet, at the Bottom of his Footstool, are two Mice gnawing something. Some have pretended, they were to represent the Poem of the *Batrachomyomachia*, the Fight between the Frogs and the Mice; but I question it very much, and am persuaded, that the ingenious Engraver, by those Mice, design'd those Insects of Parnassus, those vile Authors, who not being able to attain to any Reputation themselves, have endeavour'd to revenge that Contempt upon such Works as are in greatest Esteem; and who, whilst Time and the whole Earth are crowning Homer, have made it their Business to cry him down. There have been many such in Antiquity, as we see in Aristotle, Strabo, and others; for there have been corrupt Tastes in all Ages. That Sect, so much out of Vogue, has reviv'd again in these latter Times, and perhaps, it is not yet quite extinct, notwithstanding it has been so shamefully ridicul'd. If I durst, I would instruct those Fault-Finders, who condemn Homer, without knowing any thing of him, in a way of Reasoning, which to me seems very plain, and may be dictated by common Sense. I would have every one of those presumptuous Critics to reason after this manner; „ All the ablest Men, and of „ the greatest Genius for Two thousand five „ hundred Years, in Greece, Italy, and o-
 „ ther

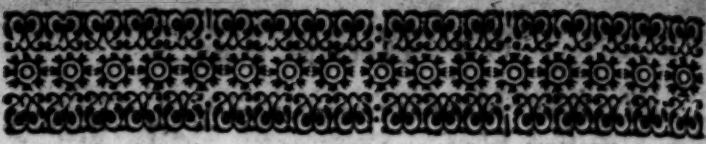
„ ther Parts ; they whose Writings we are
 „ still oblig'd to admire ; they who are still
 „ our Masters, and teach us to think, to
 „ reason, to talk, to write ; all these acknow-
 „ ledge Homer for the greatest of Poets,
 „ and look upon his Poems as the Source,
 „ from whence all the Beauties of other Poems
 „ have flow'd ; from him the Rules of the
 „ noblest of all Poems have been taken, for
 „ constituting of the Art ; Men of the clear-
 „ est Heads, of the sharpest Wits, and of the
 „ soundest Judgment, point us out extraor-
 „ dinary Beauties, and infinite Charms in
 „ him. All these have given their Judge-
 „ ment upon what they have seen, known,
 „ and examin'd ; whereas I judge of what I
 „ have not seen, known, or examin'd, be-
 „ cause I have never read Homer in his
 „ own Tongue, and am incapable of Reading,
 „ or of Reading him well ; How then can I
 „ presume, that my Decisions shall prevail
 „ above those of so many clear-sighted, and
 „ venerable Judges, who could not be de-
 „ ceiv'd ? This is not possible. And even
 „ in Things which we may have examin'd
 „ with the greatest Attention, and in which we
 „ may think ourselves most understanding,
 „ and upon an equal Rank with others ; Pru-
 „ dence, which is always conformable to good
 „ Order, and which is good Order itself, would
 „ require us to submit our private Judgment
 „ to that of the greater Number, and much
 „ more of all Ages and all Places.

All


All these blind Critics who will, at any rate, censure Homer, may, as much as they please, unise their Endeavours; they shall never deprive that great Poet of the Crown, which Time and the whole Earth have set upon his Head, and which he has so richly deserv'd by his immortal Writings.



Argu-



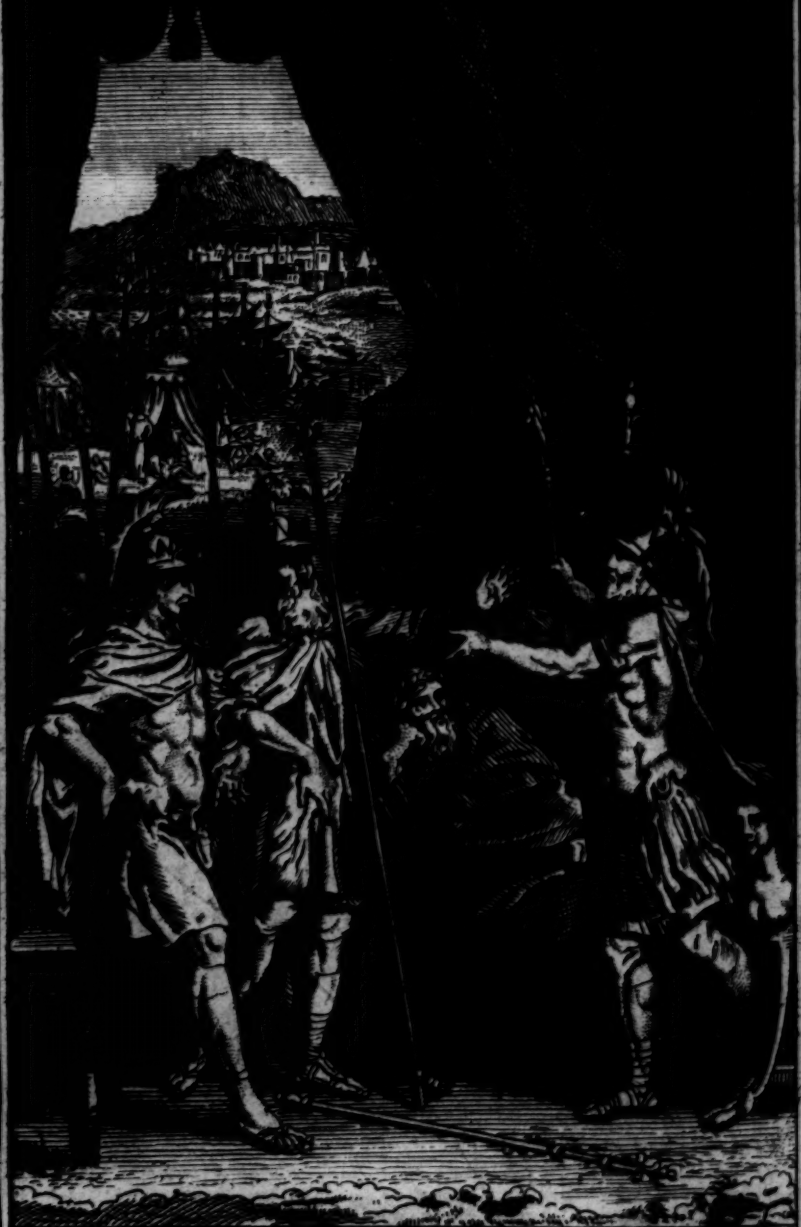
Argument of the First Book.

 **HRYSES**, Priest of Apollo, comes to the Grecian Camp to ransom his Daughter, who was Agamemnon's Captive: The General, not only refusing to deliver her, but even dismissing him with Reproaches; the old Man addresses himself to Apollo, for Vengeance; his Prayers are heard, and the God sends a terrible Plague amongst the Greeks: Hereupon, Achilles, their great Champion, summons a Council of the chief Officers, wherein Calchas, encourag'd by Achilles's Promise of Protection, declares the true Cause why the Gods were so much incens'd against them; he tells them, there is no other Means of appeasing the Wrath of Apollo, than by sending back Chryseis without Ransom to her Father, and with her a Sacrifice to the Town of Chrysa. Agamemnon is displeas'd with this Advice; he storms at Calchas and Achilles, and by way of Repri-
sal, sends to that Hero's Tent to seize his Captive Briseis. This Affront puts Achilles into a mighty Rage against the Greeks; he will no longer assist them, but withdraws all his Troops from the Camp, and shuts himself up in his own Quarters. Thetis, Achilles's Mother, at the Instance of her Son, ascends up to Heaven, and petitions Jupiter to make the Trojans victorious, that the Greeks might thereby know, how much Agamemnon was in the wrong to offend Achilles. Juno, suspecting her Errand, quarrels with her Husband for his Grant, till Vulcan reconciles them at a Banquet of the Gods.



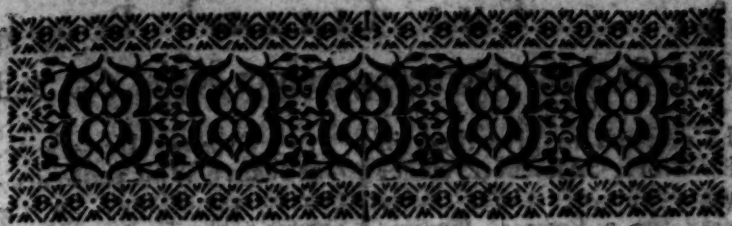
T H E





*Achilles enraged ag^t. Agamemnon, swears by his scepter, w^t he throws
to the Earth in the midst of the Assembly, never more to assist the Greeks:
Nestor endeavours, but in vain to reconcile them.*

B. I.



THE ILLIAD OF HOMER.

BOOK I.

(a) **S**ING, Goddess, the Resentment of Achilles, the Son of *Peleus*; that accurs'd Resentment, which caus'd so many Mischiefs to the *Greeks*, and immaturely sent to *Pluto's* gloomy Realm.

(a) *Sing, Goddess, the Resentment of Achilles.*] Goddess. The Invocation is an essential Part of an Epic Poem, and indispensably necessary upon many Accounts. The Poet, being to relate an infinite Number of Things, which he is not willing to be reckon'd the Inventor of, but delivers for true, and being often oblig'd to display the most hid-

den Causes, and most secret Springs of Actions; he must necessarily have recourse to some Deity, to inspire him with them; for he neither ought nor can know them any other way. So much for the Probability. Farther, he owes to his Readers this Example of Piety and Religion, which is the Foundation of all Morality, and of the Instructions

(b) so many Heroes generous Souls, (c) and

he pretends to give them in his Story. Moreover, under the Name of *Muse*, Poets pray for a Poetical Genius without which, their Endeavours wou'd be vain. *Sing the Resentment*, (or as the French Term is, *la Colère*, Wrath) of Achilles. An Epic Poem is the Imitation of an Action; and some Critics accuse Homer of singing a Passion; when he says, *Sing the Wrath*. This Censure, to the Shame of those who make it, is easily answer'd. Homer does not only sing the Wrath, but the accur'd pernicious Wrath, which caus'd a thousand Mischiefs to the Greeks. As for the Criticism of one *Protagoras*, who reproach'd Homer, for laying a Command upon the *Muses*, instead of petitioning them, because he speaks in the Imperative Mood, *Sing*; 'tis a Cavil that does not deserve an Answer; for, as *Aristotle* very well says, what Man is ignorant, that an Imperative is not always a formal Command; but on the contrary, a more earnest manner of beseeching, than the Optative. *The Wrath, or Resentment, Mũn*. The Greek Scholiast very well observes here the Propriety of this Word, which does not signify simply Wrath, but an obstinate permanent Wrath; *χόλος ἀνικνέσσιμος*. This is what *Hesiodus* had in his Eye, *μῦθος*, says he, *ἵππεος καὶ ἰππικῆς ἀνικνέσσιμος*.

(b) So many Heroes generous Souls. Who perisht either by the Plague, or the Swords of the Trojans. Homer calls all the Grecians, Heroes: If the Soldiers were all Heroes, what must the Leaders have been? But to proceed, it is proper to observe here, that all the Morality, which Homer couches in his Poem, and the important Lesson he intends therein to give, and which is the Scope of his Fable, he proposes at his very Entrance, in pointing at the Mischiefs occasion'd by Heat and Division; for if in so few Days, the Anger of Achilles hathen'd so many Heroes to the Grave, what ought not Men to do to avoid it, and to maintain Peace and Unity?

(c) And gave their Bodies as a Prey. Homer, after having mention'd the Heroes Souls precipitated by Jupiter to Pluto's gloomy Kingdom, adds, that he gave them for a Prey to the Dogs, *οὐρὸς δὲ, them*, to signify their Bodies. Homer, however, knew very well, what *Pythagoras* and *Socrates* long afterwards taught, viz. That the Body is not the Man, but that the Soul is properly the Man; for this Distinction is perfectly well explain'd in the Eleventh Book of the *Odyssey*, where *Ulysses* says; *That he had seen Heroes in Hell*, that is, his Idol, his Image, the subtile Body, which his Soul was

gave

gave their Bodies as a Prey to Dogs (d) and Vulturs; from that Dire Day, when a momentous Quarrel first set at Variance the Divine Achilles and Atreus Son: (e) So were Jove's Laws fulfill'd.

cloath'd with; for as for him, *αὐτὸς δὲ*, that is, the most divine Part of his Soul, the immaterial Part, the Understanding, that was with the immortal Gods. There you see *αὐτὸς* in a very different Sense, from what it bears in this Verse. Why then does Homer depart from that Doctrine in this Place? Doubtless, because the Invocation ought to be in the most ordinary and simple Terms; he spoke according to the common way of speaking; the Invocation does not require such Philosophical Niceties. We ourselves speak every Day in the same manner; for we say, that such a one is dead, that he is bury'd, that it was only his Body depriv'd of Life, and laid in the Earth. To conclude, in this Passage, the Souls of so many Heroes, the Word Soul shou'd be understood the Idol, Image, the subtile Body of the Soul; for such was the Theology of those times, and Homer had it from the Egyptians.

(d) And Vulturs.] In the Greek it is *all Birds*, and it has been made a Question, to what the Word *πάντες*, all, refers; whether it agreed with *κάρκαρα*, or ought to be join'd

with what comes after. This Question seems to me to be very frivolous. Homer says in this Place, every Dog and every Bird, as Moses said to those who did not obey his Law. *Sit cadaver tuum in escam cunctis volatilibus caeli, & bestiis terra*, Deut. xxviii. 26. Thy Carcass shall be Meat unto all Fowls of the Air, and unto the Beasts of the Earth.

(e) So were Jove's Laws fulfill'd.] The Epic Poem is design'd for Instruction, and therefore ought to be full of Religious and Moral Maxims; this is what Homer practises to Admiration. At the very first, he shews that nothing happens without the secret Appointment of Jupiter, who conducts all Things by his Providence. Plutarch was in the wrong, to pretend to have Fate understood by Jupiter, alleging, that it was impious to say, God was the Author of humane Misfortunes. That unenlighten'd Philosopher did not comprehend this Truth, That God inflicts Punishments on Mankind, and, That out of the greatest Evils, with which he chastises them, he knows how to draw the greatest Good.

Which

Which of th' Immortals kindled in their Breasts the Sparks of cruel Hatred and Dissension? *Jove's* and *Latona's* Son, incens'd against the King who had his Priest dishonour'd, spread, thro' the Army, a most dreadful Plague, which swept away great Multitudes of People. For, *Chryses*, coming to the *Grecian* Ships, with splendid Presents for his Daughter's Ransom, and (f) holding in his Hands the sacred Chaplets and Golden Scepter of *Apollo*, in humble Manner begg'd the *Greeks*, and above all, *Atræus* two Sons, their Generals: “ (g) *Atridæ*, and “ ye other Powers, he cry'd, Heroick *Greeks*; “ (h) so may the Gods, who dwell in high “ *Olympus*, grant you to destroy *Priam's* proud “ City! so, with Conquest bless'd, conduct you “ back to your own native Country! as you receive the Presents which I bring, and render “ me my Daughter; thus honouring, in me, “ *Phæbus*, *Jove's* Son, who shoots inevitable “ Arrows.

(f) *Holding in his Hands, &c.*] In one Hand he held an Olive-Branch wreath'd about with Garlands, and in the other a Scepter: These were the Badges of his Character, and what ought to have made him respected by the People and Prince.

(g) *Atridæ, and ye other Powers.*] We must observe, that in this Army of the *Greeks*, there was a Mixture of Democracy and Royalty. *Agamemnon* had indeed the

Management of the War, with Power of Life and Death in Martial Cases; but in all other Respects it was a perfect Democracy. *Chryses*, therefore, does not address himself to *Agamemnon* only, but to all the *Greeks*. This Observation will be of Use hereafter.

(h) *So may the Gods, &c.*] The *Greeks* took from the Orientals this Custom of beginning their Petitions with Blessings and good Wishes.

With

With Shouts of Acclamation, all the *Greeks* gave Testimony of their due Respect to the God's awful Minister, and resolv'd to accept of his rich Presents. But the King, (i) blinded with Anger, rejected his Petition, and in reproachful manner sent him back, accompanying his Refusal with harsh Menaces: "Hence, thou old Dotard, *Agamemnon* cry'd, nor dare to let me find thee in my Camp, delaying to be gone, or afterwards returning; lest those vain Ensigns of the God thou serv'st, that Scepter and that Crown, prove useless to thee against my vow'd Revenge. Thy Daughter is my Captive, nor shall she be restor'd till withering Age creeps on her: Far from her native Country, in our Palace at *Argos*, she shall (k) tend the Web and Loom, and be employ'd in (l) dressing of our Bed. Hence

(i) *Blinded with Anger.* These Words are essential. *Homer* takes Care to give the Cause of Man's Actions, and to note the Passions which move them to act, with Intent to make these Examples instructive: His Expression is remarkable:

Ἀλλ' ὅκ' Ἀτρεΐδῃ Ἀγαμέμνονι
ἠδύρε θυμῷ.

One wou'd think he shou'd rather have said:

Ἀλλ' ὅκ' Ἀτρεΐδῃ Ἀγαμέμ-
νονι ἠδύρε θυμῷ.

But he has separated the Word *θυμῷ*, to shew the Cause; for *θυμῷ* is here instead of *διὰ τὸ θυμῷ*, propter iram, by reason of Anger.

(k) *Tend the Web and*

Loom. The Greek says, *τετὸν ποιομένην, percurrens telam*: Because in ancient Times, the Women us'd to weave, standing; and 'twas in *Egypt*, and no-where else, that they began to work, sitting; and for that Reason, the *Egyptians* made a Statue of *Minerva*, in a sedentary Posture. To proceed, tho' *Agamemnon* says, that *Chryseis* shall tend the Loom, he treats her like a Princess; for that was the Employment of *Helén* at *Troy*; *Penelope* at *Ithaca*, *Calypso*, *Circé*, &c.

(l) *Dressing of our Bed.* *Eustatbius* very well observes, that *Homer*, in this Place, makes use of a Word,

“ then, avoid my Sight, nor give me farther
 “ Provocation by thy Presence, if Life is pre-
 “ cious to thee.

Intimidated by these Threats, the helpless venerable Sage obey'd; and, overwhelm'd with deep Distress, silently took his Way along the Shore. When, from the Camp remote, and

which does not present any corrupt or loose Idea; and this he does in favour of *Agamemnon* and his Auditors, who cou'd not but have been shock'd, if *Agamemnon* had express'd his Meaning in plain Terms. *Homer* had likewise another Reason for it, which was his Respect for the Goddess, whom he makes the Speaker of his Poem: A *Muse* ought to say nothing without *Lecency* and *Modesty*. This Observation of *Eustathius* is founded upon the double Signification of these Words *ἵμι καὶ ἀντιώμας*, *sharing my Bed, and making it*. *Agamemnon* only us'd it in the latter Sense, which is that wherein it has been most commonly understood; and therefore *Hesychius* takes Notice of no other; *ἀντιώμας*, says he, *ὄνειρον ὕμας*. In the Time of the Trojan War, and long afterwards, the Greeks were not over-nice in any thing that related to Ease or Luxury; whereas the *Asiatics* were very delicate, especially in what concern'd their Beds, of which this is a Proof: *Artaxerxes*, King of Persia, having made a Present to *Timagoras*, the Athenian Am-

bassador, of a fine Bed; he gave him, at the same time, *Valets-de-Chambre*, because, he said, the Greeks were very unhandy, and knew not how to go about to make a Bed soft, and as it shou'd be. *Atthen. lib. 2.* *Plutarch* in the Life of *Pelopidas*. *Agamemnon* therefore gives to understand, that he wou'd keep *Chryseis* as a neat-handed Chamber-maid, &c. The Men, it seems, in those days, had their *Femmes-de-Chambre*, as they now have their *Valets-de-Chambre*; 'twas this Custom that occasion'd *Ariadne* to lament thus in the Poem of *Catullus*, when she was abandon'd by *Theseus*:

*Attamen in v'stras potuisti
 ducere sedes,
 Qua tibi jucundo famula-
 rer serva labore:
 Candida permulcens liquidis
 vestigia lymphis,
 Purpureave tuum conste-
 nens veste cubile.*

Yet you might have carried me to your Palace, where I wou'd gladly have serv'd you as a Slave, either in washing your white Feet, or in making your Bed.

all alone, he pour'd forth Prayers, and thus be-
sought *Apollo*: “Fair-hair'd *Lasuna's* Son,
“vouchsafe to hear me, great God, whose
“shining Arrows are so dreadful; (m) thou,
“who fam'd *Cilla* dost protect, and *Chrysa*;
“whom *Tenedos* obeys; (n) *Smyntheus Apollo*!
“If ever my poor Service was acceptable; (o) if
“ever I've adorn'd thy Shrine with sacred Gar-
“lands; (p) if e'er thou wast delighted with

(m) Thou who sav'd Cilla dost protect, and Chrysa. Homer would inform us, by this, that the Greeks had not committed the least Disorder in any of these three Towns bordering upon Ilium, because of the great Respect they had for the God that presided there.

(n) *Smyntheus Apollo.*] *Smynta* was the Name of a Temple, which *Apollo* had at *Tenedos* and *Cbrysa*, where a Statue of that God was ador'd, which had a Mouse at his Feet. The Reason whereof was this, according to *Callinus*, an ancient Elegiac Poet; A Colony from *Crete*, going to *Troas*, receiv'd an Oracle from *Apollo*, ordering them to settle in the Place, where the Children of the Earth shou'd attack them; and one Night an infinite Number of Rats and Mice gnaw'd to pieces all their Bucklers, and other Leathern Utensils; and this they took for an Accomplishment of the Oracle.

(o) If ever I've adorn'd
thy Shrine with sacred Gar-
lands.] The Greek says, If

ever I have crown'd, *Ipsam*
and the Scholiast very well
explains it by *ipsam*, I
have crown'd. Crowns or
Garlands were mightily us'd
in Religious Ceremonies, and
were offer'd to none but the
Gods; their Temples, Al-
tars, Statues, were adorn'd
with them. Virgil speaking of the
Altars of Venus, in Paphos,
says, *fertisque recentibus Bal-*
lant. And therefore, in the
Ancients, we often find Al-
tars crown'd, Statues crown'd,
Temples crown'd. We may
likewise explain *Ipsam* *quod*
pura, I have erected, I have
built, as Hesychius has ex-
plain'd it, Is ever I built a
Temple in Honour of thee.
For these Chief-Priests were
very great Men, often Princes,
and sometimes Kings. *Kul-*
carn's High-Priest was King
of Egypt.

(p) If e'er thou wast delight-
ed, &c.] The Greek has it,
If ever I could be burnt on
thy Altars the fat Thighs of
Bulls and Goats; but I durst
not translate it literally, for
our Tongue is sometimes un-
happily nice. When Homer

“ the Sacrifice of Bulls and Goats, offer'd by me
 “ upon thy Holy Altars; attend my Prayer, and
 “ grant my humble Suit! Let the proud *Grecians*,
 “ visited by thy Shafts, pay dearly for those
 “ Tears my Eyes have shed!

His Prayer was no sooner ended, (q) but *Phæbus* granted it. Down from *Olympus* Heighth the God descends, with Anger fill'd, bearing his Bow and Quiver: By the swift Motion of the vengeful Deity, the Arrows rattled on his Shoulders. (r) In a thick Cloud involv'd, he march'd like Night. At distance from the Ships he took his Station, then bent his Bow with all his Strength, and sent his Shafts abroad. The Bow-string twang'd; the Arrows whistl'd, dreadful. (s) At first he wounded only Mules and

says, *σώρα μύπλα, fat T'ighs*, he means Thighs wrapp'd up in a double Caul of Fat, according to the Custom; which will be explain'd at large upon Verse 460 of this first Book.

(q) But *Phœbus* granted it.] We see in *Homer*, that reasonable Prayers are never rejected; this Poet being willing to shew thereby, that God does not refuse his Ear to any, but such as address him with unjust Prayers. But this Success of *Chryses's* Prayer lays likewise the Foundation of the Probability of the Poem; and, in some sort, prepares what the Poet is to say concerning *T'etis*: For if *Apollo* gave so favourable an Ear to *Chryses*, who is but his Priest, much more will

Jupiter hearken to *T'etis*, who is a Goddess. This Remark is *Eustathius's*.

(r) In a thick Cloud, &c.] The Ground of this beautiful Image is this: During a Plague, which proceeds from the Corruption of the Air, the Sun has not a pure clear Light, but is obscur'd by the Grossness of the Atmosphere, and by the Exhalations which ascend like Clouds.

(s) At first he wounded only Mules and Dogs.] Beasts, especially Mules and Dogs, are the first infected with the Corruption of the Air, because of the Subtily of their Smell. But by this, *Homer* would likewise insinuate, that God, who has always a Love for Mankind, and never punishes them without Reu-

Dogs; Soon afterwards the *Greeks* themselves were struck, and to his mortal Quiver fell a Prey; and nothing now was seen but Heaps of Dead, and Funeral Piles, which burn'd without Cessation.

For nine Days Space, the missive Weapons flew amongst the Army; on the tenth, *Achilles*, inspir'd by *Juno*, who protected *Grecia*, and who was touch'd to see such Numbers perish, caus'd an Assembly to be summon'd. The Council being sat, (t) *Achilles* rose, (u) and thus

stance, was pleas'd to give the *Greeks* Time to come to a Sense of their Error; and for that Reason, at first wounded only the Creatures that were of most Use to them; the Mules, because of Carriages; and the Dogs, because they serv'd as a Guard by Night: And thus, God struck *Egypt* with the fifth Punishment, which was the Plague; he began with the Beasts, *Exod.* Chap. IX. You may see the Remark on the XXVI. Chap. of *Aristotle's* Poeticks.

(t) *Achilles* rose.] In *Homer's* Days, and for a long time after, no-body, of what Rank soever, spoke in Assemblies, otherwise than standing, not even Kings themselves. This is so true, that *Agamemnon*, as will be seen hereafter, being oblig'd, by reason of a Wound, to speak sitting, craves Pardon for so doing: And this they practise'd, because they who spoke being always in the middle,

were willing to put themselves in such a Posture, as to be able to turn on all Sides towards the Assembly, and consequently to be understood by all their Hearers. Moreover, they had too much Sense not to know, that nothing is more a Hindrance to the grand Movements of Eloquence, than to speak sitting.

(u) And thus bespoke the General.] *Dionysius* of *Halicarnassus* has admirably well explain'd the Adresse of this Speech of *Achilles*, and that of *Calchas*. The Aim of *Achilles* is to cause *Agamemnon* to be look'd upon as the Occasion of all the Misfortunes which had befallen the *Greeks*, and especially the Plague; but not having Authority enough to impeach that Prince, and as it wou'd even lessen the Credit of *Calchas's* Declaration, he is not positive in any Thing; he only proposes, to consult, to enquire; nor have the Reasons, which he gives of *Apollo's* Anger, any

hespoke the General: " If we our Safety study,
 " O *Atrides*, and wou'd avoid impending
 " Death, I think it most adviseable, to hasten
 " back to *Greece*, and traverse once again the
 " spacious Main; since Sword and Pestilence
 " are join'd together for our Destruction here.
 " But first I think we should consult some Priest,
 " some Prophet, or Interpreter of Dreams, (w)
 " (for Dreams proceed from *Jove*) so that,
 " if possible, he may discover the secret Cause
 " of *Phœbus* cruel Wrath; Whether our Pray-

great Probability or Weight. For, is it likely, that a God shou'd sacrifice so many People to his Resentment, for not being duly pray'd to, or for not having a Heccatomb? *Achilles* therefore, in advancing, by way of Question, such improbable Motives of *Apollo's* mighty Wrath, gives the Prophet an Opportunity of explaining himself with an entire Liberty; and the Prophet, on the other hand, by repeating what *Achilles* said, and thereby shewing, that he had no Complaisance, gives a very great Stress to his Accusation, which he discovers before he explains himself; for all the Precautions which he takes with *Achilles*, have already thrown the Suspicion on *Agamemnon*, before he had nam'd him. This suffices to demonstrate *Homer's* Art, which *Demosthenes* knew so well how to take Advantage of.

(w) For Dreams proceed from *Jove*.] *Homer* owns this

Truth, that there are Dreams which come from God: A Truth confirm'd by so many Examples in Holy Scripture, and prophane History, that I can't enough admire why *Aristotle* wou'd not confess it. It is very well said (in *Ecclesiasticus*, xxxiv. 6.) speaking of Dreams, that they ought not to be believ'd, unless they are sent from God: *Nisi ab altissimo fuerit emissã visitatio, ne dederis in illis cor tuum. If they be not sent from the Most High in thy Visitation, set not thy Heart on them.* But then, some will say, How shall we know them? How shall we distinguish between an ordinary Dream, and one that comes from God? He that sends them, makes them known by a certain Impression on the Heart, at the time that he conveys them to the Understanding. *Est Deus in celo revelans mysteria*, Dan. ii. 28. But there is a God in Heaven that revealeth Secrets,

“ers have not been duly offer’d, or else some
 “promis’d Sacrifice forgot? And let him teach
 “us to remove this Evil, if peradventure
 “*Phæbus* may be won (x) with Blood of
 “Lambs and choicest Goats, to avert his grie-
 “vous Wrath, and cease his dreadful Scourge.

This said, he sat him down; and *Calchas*,
 Son of *Thestor*, rose. He was the most en-
 lighten’d of the *Angurs*; he knew Things past,
 and present, and to come; and, for the sake
 of those rare Talents which *Apollo* had enrich’d
 him with, (y) was chosen to conduct the *Grecian*
 Ships to *Ilium*. “O *Achilles*, (said he, in Terms
 “which shew’d his Prudence and Discretion)
 “Favourite of *Jove*, since you command me
 “to declare the Cause of *Phæbus* Indignation,
 “I obey; but first affirm, and bind it with an
 “Oath, that, both in Word and Deed, you
 “will protect me; for I shall utter disobliging
 “Truths to him who holds the Reins of Go-
 “vernment, and bears Imperial Sway among
 “the *Greeks*. An angry King is an unequal
 “Match for any private Man to wrestle with;
 “(z) for though at first he seemingly surmounts

(x) With Blood of Lambs,
 &c.] The Greek says, By the
 Savour of our most beautiful
 Lambs, and perfect Goats:
 The Epithet, *reinos*, serves
 both to Lambs and Goats, for
 they were to offer the most
 perfect Thing they had, and
 the Sacrifice was to be with-
 out Spot or Blemish.

(y) Was chosen to conduct,
 &c.] For the Ancients made
 no Expedition, without hav-

ing at their Head some *An-
 gur*, whose Counsels they fol-
 low’d, who regulated all their
 Enterprises, and who was vest-
 ed with a very great Autho-
 rity.

(z) For though at first he
 seemingly surmounts, &c.]
Calchas, by this, would give
Achilles to understand, that he
 prays his Protection and As-
 sistance, not only for the pre-
 sent, but for the time to come;

" his Passion, (a) still he keeps it smoth'ring
 " in his Breast, and afterwards too surely gives
 " it Vent. Plight then thy Faith, that thou
 " wilt save me harmless. To which *Achilles*
 " made this Answer; *Calchas*, speak boldly
 " whatsoe'er thou art inspir'd with; for by
 " *Apollo*, dear to *Jove*, I swear; by that same
 " God whose Message thou deliver'st, no *Greek*
 " shall dare, while I behold the Light upon
 " this Earth, to violate thy Person, or lay a
 " Finger on thee; no not *Atrides* self, (b) who
 " boasts at present, that he's superior to the
 " other Princes.

The Sage Divine, encourag'd by this Pro-
 mise, thus spoke without Reserve. " *Apollo's*
 " Wrath is kindled, not for neglected Prayers
 " or Sacrifice forgot; but for his Priest, injur'd
 " by *Agamemnon*, who scornfully refus'd to free
 " his Daughter, and to accept the splendid
 " Gifts he brought. This is the Crime for
 " which we now are punish'd; nor will his
 " Hand forbear to be upon us, till we restore

and therefore *Achilles* promises him, that so long as he shou'd continue in Life, no-body shou'd lay hand on him.

(a) Still he keeps it smoth'ring, &c.] Tacitus says something like this of *Tiberius*, *Animo revolvente iras, etiam si impetus offensionis languerat, memoria valebat.*

(b) Who boasts at present.] *Calchas*, as High-Priest, who ought always to speak the Truth, did say of *Agamemnon*, that he was the

most powerful Person in the Army; but *Achilles*, as a passionate fiery Man, and who acknowledges no other Law than his Sword, says of that Prince, not that he is the most Powerful, but that he boasts he is so; and adds at present, to signify, that, after the Trojan Expedition, he would be barely King of *Mycena*, and wou'd have no Pre-eminence over the other Kings.

" the

" (c) the beautiful *Chryseis* to her dear Father,
 " Ransom-free, and send a sacred Hecatomb
 " to *Chrysa*. By this Atonement, we, perhaps,
 " may find Favour in *Phæbus* Sight, and stop
 " his Wrath.

This said, *Calchas* resum'd his Place; and
Agamemnon, transported with Passion at what
 he had heard, and shooting fiery Sparkles from
 his Eyes, with stern Regard made *Calchas* this
 Reply: " Boder of Mischief, whose ill-
 " omen'd Tongue could never find one plea-
 " sant Word for Me, (d) thou who foretellest
 " nothing but Misfortunes, and takest delight

(c) *The Beautiful Chryseis.* *Chryseis* and *Briseis* were not the proper Names of those two Princesses, but the Patronymic Names, i. e. the Names deriv'd from those of their Fathers. Thus *Atrides* was *Agamemnon*'s Patronymic Name, as being the Son of *Atreus*; so *Pelides* means *Achilles*, the Son of *Peleus*, &c. *Chryseis* therefore stands here for the Daughter of *Chryses*, and *Briseis*, the Daughter of *Brises*. Now *Chryses* and *Brises* were two Brothers, the Sons of *Arads*. *Brises* dwelt at *Pedasus*, upon the River *Satnion*, and *Chryses* was High-Priest at *Chrysa*, a Day's Journey from *Pedasus*. The proper Name of *Chryses*'s Daughter was *Astynome*, and that of *Briseis*, *Hippodamia*.

(d) *Thou who foretellest nothing but Misfortunes.* *Agamemnon* reproaches *Calchas*, that he never foretold him

any thing but Misfortunes. He had, indeed, foretold to him in *Aulis*, that the War won'd last ten Years; and he had likewise declar'd to him, that the *Calm* which detain'd the *Grecian Fleet* in Port, won'd continue till he had appeas'd the Gods with the Blood of his Daughter. But *Agamemnon* does not reproach him either with Ignorance or Untruth. *Homer* thereby admirably well describes the Temper of most Princes, who love to hear, not what is true, but what is agreeable to them, and wou'd have those who address them, square their Business to their Passions. Thus *Ahab*, King of *Israel*, speaking to *Jehoshaphat*, says of the Prophet *Micaiah*. *There is yet one Man by whom we may enquire of the Lord: but I hate him, for he doth not prophesy Good concerning me, but Evil.* 3 Kings, Chap. xxii.

therein; (e) none ever heard thee utter one
 good Word, or ever saw thee do a friendly
 Deed. And now thou com'st to vent among
 the Greeks thy holy Malice in Prophetick
 Preachments, That I, forsooth, am Cause
 of their Misfortunes, (f) since I refus'd the
 Offers which were made me for Fair *Chryseis*
 Ransom: Know then, I value her above the
 Price of Gold, and even prefer her to my
 Grecian Spouse, my Virgin-Love; not *Cy-
 temnestra's* self excels her, or in Beauty, or in
 Wit. or any Work of curious Art. Yet am
 I willing to restore *Chryseis*, since 'tis the
 Interest of the Greeks I should, for I much
 more desire my People's Good than Hurt;
 but then prepare another Present for me,
 that I may not remain the only Greek whose
 Valour stands unrecompens'd; That were too

(e) None ever heard thee utter one good Word.] *Agamemnon* repeats the same thing several times, as Men usually do when they are in a Passion; they never think they've said enough, but run on in the same Strain.

(f) Since I refus'd the Offers, &c.] It is worth while to observe here the Colours of this Speech of *Agamemnon*. *Calchas* had just before said, that *Apollo* was incens'd at the Injury which that Prince had done his Priest; and at his not having surrender'd his Daughter, and at his refusing the Presents. What do's *Agamemnon* do, upon this, to

lous, and even to bring *Calchas* under a Suspicion of Lying and Prevaricating? He insists only upon the third Branch of his Accusation, and passes the rest; as if the God could be offended with his not receiving the Ransom of *Chryseis*; and at the same time, to comfort the Father, and to shew, that he did him no Wrong, he mentions the Tenderness he had for his Daughter, that he treats her, not as a Slave, but as a Queen; and this likewise serves to magnify the Sacrifice he made to the Greeks, in his Readyness to send her back to her Father.

“ great

" great a Wrong, and you all see the Value of
 " the Prize that's ravish'd from me.

Achilles, starting from his Seat, made this
 Reply: " Thou most ambitious and insatiate
 " Man! How shall the *Greeks* prepare another
 " Present? Where should they find th' Equi-
 " valent you expect? Remains there any Spoil
 " not yet divided? Has not the Booty every-
 " where been shar'd? And is it just, the *Greeks*
 " again should mingle their common Lots to
 " trust a new Adventure? (g) But free this
 " Girl, and yield her to the Deity that urges
 " her Return; and if *Jove* grants to conquer
 " haughty *Troy*, thy Loss shall be with Interest
 " repay'd.

To this *Atrides* answer'd: " Think not,
 " *Achilles*, by that specious Promise, to work
 " thy Ends on me; however stout thou art,
 " thou never canst persuade or over-reach me.
 " Whilst you enjoy the Prize given to your
 " Valour, shall I sit tamely down depriv'd of
 " mine? But if the *Greeks* will give me in
 " Exchange some other Prize equal to what I
 " have, (h) 'Tis well; otherwise, assure thyself,

(g) But free this Girl, and
 yield her to the Deity that ur-
 ges her Return.] *Agamem-
 non* mention'd *Chryseis*, like a
 Man in Love, and one who
 was willing to make the most
 of the Self-Denial he was go-
 ing to put in Practice. But the
 higher he raises her by his
 exaggerated Expressions, the
 lower does *Achilles* debate her
 by saying this Girl, and by
 promising *Agamemnon*, that

they wou'd pay him with In-
 terest, or as it is in the Text,
threefold and fourfold; this is
 beating down, with a witness,
 the Value *Agamemnon* set up-
 on her.

(h) 'Tis well.] This is of
 my own putting in; for it is
 not in the Text: These Sup-
 pressions and Elipses were fa-
 miliar to the *Greeks*, who us'd
 to say, if you do so and so—
 otherwise, I shall do so and

" I shall exert my Power, and chuse one where
 " I please; rendring myself that Justice you
 " refuse. Yours I will seize, or *Ajax's*; or,
 " if I better like, *Ulysses* Prize: (i) And let
 " him rage, whose Tent I fix my Foot at. But
 " more of this hereafter. Now, let a Vessel be
 " prepar'd, the Equipage well chosen; and
 " when the Sacrifice is stow'd, let fair *Chryseis*
 " go on Board. Some Chieftain of the Army
 " shall conduct her; *Ajax*, or *Idomeneus*, or
 " *Ulysses*, or you yourself, *Pelides*, you shall go;
 " (k) you the most terrible of Men; that so
 " the God, when you the Rites perform, may
 " moderate his Rage, and grow propitious.

So; the Expression remains
 suspended; the Evidence of
 the Thought supplying what
 was wanting in the Words.
 This Figure is very becoming,
 especially in Anger.

(i) And let him rage, whose
 Tent I fix my Foot at.] *Longinus*
 commented upon *Homer*. I am
 mighty sorry, that Work of his
 is lost; for the Reflections of so
 wise and so cleasighted a Critic,
 must needs have been very
 instructive. *Eustathius* tells us,
 that this Verse *αὐτὸς ἵσται*,
 seem'd to him to be foisted in,
 and I believe I can guess the
 Reason; it was, because he read,
 without any Break, the Verse
 above, *αὐτὸς ἵσται* & *τίς*, and so
 he fancy'd that what follow'd
 was only a Repetition of the
 same thing over again; but I
 shou'd not have fancy'd so;

there ought to be a full Stop
 after *αὐτὸς ἵσται*. *Agamemnon* says
 at first, that he will do him-
 self the Justice they refuse
 him; *αὐτὸς ἵσται*, I will
 take one, I will chuse one my-
 self; then he goes on, and I
 will take either yours, or *A-
 jax's*, or *Ulysses's*, who were
 the most considerable Persons
 of the Army; and still to
 dare 'em the more, he adds,
 and let him rage, whose Tent
 I fix my Foot at; to signify,
 that all their Anger shou'd
 avail them nothing. This,
 without Comparifon, is much
 stronger.

(k) You the most terrible of
 Men.] There is a hidden
 Rallery in this; as if *Achil-
 les* was a Bully, who by his
 Blustering and Threats might
 strike Terror into *Apollo*.

To

To which *Achilles* made this scornful Answer, looking with furious Eyes on *Agamemnon*:
 "Vile Wretch! (1) whose Insolence is stamp'd
 "upon thy Forehead, regarding nothing but
 "thyself! What Greek is there can willingly
 "submit, or pay Obedience to thee, when
 "commanded, either to go upon an Ambus-
 "cade, or head the Troops to Battle? I came
 "not here for any private Quarrel, nor did
 "the *Trojans* ever injure Me; They drove
 "away no Ox or Horse of mine, nor ever
 "ravag'd *Phthia's* fertile Fields. There are
 "too many Forests, Mountains, Seas, between
 "the *Trojan* and *Thessalian* Plains. But thee,
 "O Shameless Man! we follow'd hither, thy
 "Honour to maintain, and to revenge Thee
 "and thy Brother's Wrongs, not those of
 "Greece; and yet for this we merit no Regard,
 "nor has our Service any Weight with thee;
 "and now thou threaten'st, with audacious
 "Front, to seize the only Fruit my Toils have
 "gain'd, and which the *Greeks* had given to
 "my Valour. Whatever wealthy *Trojan* Town
 "we sack'd, my Recompence did never equal
 "thine; and tho' the Weight and Danger of
 "the War still falls on Me, yet, when we
 "come to share the Spoils, you still usurp the
 "best; and, as for me, after Excess of Acti-

(1) Whose Insolence is stamp'd upon thy Forehead, 1 The Greek says, Thou who art cloth'd or arm'd with Impudence, and Achilles says thus to *Agamemnon*, because that Prince had just before

declar'd in the Face of the Assembly, that he prefer'd *Chryseis* to his Queen *Clytemnestra*. What could be more impudent than a publick Cession of so unjust and so unreasonable a Passion?

"ON,

on, and wearied with the Labours of the
 Day, I must depart content into my Quar-
 ters with something of less Value to my
 Share. But know, that my Departure's fix'd
 for *Phthia*; and when I'm gone, (it pleases
 me to think) (m) thou'lt grow too despica-
 ble to the Princes, (n) ever to batten more
 in Pelf and Plunder.

The King replying: "Fly then, said he,
 since thy high Courage nothing breathes but

(m) *Thou'lt grow too des-
 picable to the Princes.*] I
 differ mightily from *Eusta-
 thius*, who explains this Pas-
 sage thus; *I being despis'd*,
 &c. *Eustathius's* Reason was,
 without doubt, grounded upon
 this; if *ἀτιμος* is related to
Agamemnon, there wou'd be
 a Solecism in the Phrase; for
 the Accusative of the pre-
 ceding Verse, requires it to
 be *ἀτιμος ἰσθρα*. But this
 Reason has no Effect upon me,
 and I'm of Opinion, it ought
 to be sacrific'd to the Sense;
 for *Achilles* certainly alludes
 to the Condition *Agamemnon*
 wou'd be in after he has left
 him and return'd to *Phthia*.
 There are, in all Authors, e-
 ven in *Homer* himself, Exam-
 ples enow of these negligent
 Expressions; a Man in a Pas-
 sion speaks his Mind, and does
 not confine himself always to
 the Rules of Diction. There
 does, I confess, appear at first
 Sight a great deal of Sense
 and Spirit in this Answer of
Achilles, and after the Af-
 front you have done me, &c.

But if you take Notice,
 there is much more in that
 which I have follow'd; it
 even implies the other; for
Achilles says to *Agamemnon*,
 that by affronting him, he
 wou'd himself grow contem-
 pible among the *Greeks*. And
 indeed, a Prince who disho-
 nours, or abuses virtuous Men,
 and such as are necessary to
 him for the Execution of his
 Designs, does, in Effect, dis-
 honour himself; the Affront
 entirely turns there; for Vir-
 tue is always the same.

(n) *Ever to batten more in
 Pelf and Plunder.*] I have
 endeavour'd to lose nothing
 in this Place, of the Force of
Achilles's Words and Thought.
 He uses two Terms, *ἀφρο*,
 and *παῖρος*, the first where-
 of, *ἀφρο*, signifies sudden
 Riches got in a Day; and
παῖρος, such as are got by
 slow Degrees, and not with-
 out a great deal of Time and
 Pains. This Remark is not
 unnecessary to show the Pro-
 priety of the Term.

"Flight;

“ Flight ; I don’t desire your Stay on my Ac-
 “ count ; other brave Warriors will be left be-
 “ hind, to follow me in Battle ; but, above all,
 “ *Jove* will assist and vindicate my Right.
 “ Thou, of all Kings, Vicegerents of that God,
 “ (a) art most distasteful to me ; for thou de-
 “ light’st in nought but Quarrels, Uproars,
 “ and Debates. If thou art valiant, (p) whence
 “ proceeds thy Valour ? Dost thou not owe it
 “ to the God that lent it ? Go then, and carry
 “ back thy Ships and Vessels, (q) go and com-

(a) *Art most distasteful to me ; for thou delight’st in nought but Quarrels, Uproars, and Debates.*] This Answer of *Agamemnon* is vigorous, and very adroit. At first he calls the Departure of *Achilles* a Flight, turning his Threat into Cowardice ; and afterwards, he makes the Praise he gave himself, a Fault that deserv’d Blame ; for whereas *Achilles* had said, that the Danger of the War fell upon him, *Agamemnon* turns that into a Vice, which instead of rendering him worthy of Esteem, rather ought to make him Odious. It is Virtue in a Prince to make War when Necessity requires ; but it is a great Fault in him to love and breathe nothing but War.

(p) *Whence proceeds thy Valour, &c.*] *Homer* takes Notice here, that Men have not any one good Quality ; in a word, nothing that’s Good, which does not proceed from God : He teaches, that there is nothing more ridiculous or

unjust, than to pride ourselves in an Excellency which we have not from ourselves. This is very agreeable to these Words of *St. Paul* : *And what hast thou, that thou didst not receive ? Now if thou didst receive it, why dost thou glory as if thou hadst not receiv’d it ?* 1 Cor. iv. 7.

(q) *Go and command thy Myrmidons.*] I did not dare, in any other Place, to make use of this Name of *Achilles*’s Subjects, because, in our Language, the Word *Myrmidon* is a Word of Contempt, for a little Man ; but I have made use of it in this Place, because I fancy’d ’twould have a good Effect. You must know, the *Phthiot*es, *Achilles*’s Subjects, were call’d *Myrmidons*, because they were a Colony of the Island *Egina*, whose Inhabitants were call’d *Myrmidons*, from their dwelling in Holes under-ground, like Ants, call’d in *Greek*, *μυρμιδόνες*.

“ mand

"mand thy *Myrmidons*; I care not; nor do I
 "value, in the least, thy Anger. But mark
 "me well, since the far-shooting God is pleas'd
 "to take the Fair *Chryseis* from me, I'll send
 "her back on Board a Ship of ours, and give
 "her my own Troops to guard her Home:
 "This done, I'll come in Person to thy Tent,
 "and seize thy boasted Right, the Fair *Briseis*.
 "This I will do, that thou mayst under-
 "stand how much I am above thee here in
 "Power; that others too, by thy Example
 "taught, may fear to equalize themselves with
 "Me, or use such unbecoming haughty Lan-
 "guage.

Achilles, boiling with Rage, at first debated
 with himself, whether he should draw his
 Sword, and, forcing the Guard, kill *Agamem-
 non*; or whether he should restrain his swelling
 Choler. (r) In this Agitation, his Sword be-
 ing half drawn, *Minerva* descended from above.
 (s) For *Juno*, to whom both Princes were

(r) In this Agitation, his
 Sword being half drawn, } Be-
 hold the Character of *Achilles*,
 he deliberates, and yet Rage
 gets the better of Reason.
 'Tis thought, *Homer* in this
 Place had an Eye to the In-
 conveniences which happen
 from this barbarous Custom of
 wearing Arms in Publick
 Councils; for it is a Proverb,
Le fer attire l'homme: The
 Iron draws the Man. And
 indeed, what ought we not
 to dread from a Madman with
 a Sword by his Side? and
 therefore it was, that *Zaleu-
 cus* made a Law to forbid the

wearing of Arms in the As-
 semblies of the People. One
 Day, the State being threat-
 ned with War, he went into
 the Council with a Sword:
 Notice was presently taken
 on't, and with loud Clamours
 he was accus'd of violating
 his own Law. But he reply'd,
 that, far from violating it,
 he was come to confirm it;
 and at the same time draw-
 ing his Sword, ran himself
 thro' the Body with it, and
 fell down dead.

(s) For *Juno*, to whom both
 Princes were equally dear, }
Juno was the Patroness of

equally

equally dear, had given her this Commission: She stop'd behind *Achilles*, and took him by the Hair, (t) invisible to all but him. *Achilles*, surpriz'd and astonish'd, turn'd his Head, and (u) looking at her with Eyes enflam'd with Anger, presently knew the Goddess, and thus bespoke her: "Daughter of *Jove*, what Errand brought you hither? Come you to see "the Wrongs *Atrides* does me? If so, then "see how I those Wrongs revenge. (w) I on-

King, and the Emblem of Royalty: Wherefore, the Ancients put *Hephaestus* for *Zeus*, *Juno* for Royalty, and they said, *Hephaestus* for Royal Life. *Eustathius* explains the Sense of this Allegory of *Homer*; and he says, that all this beautiful Poësie is only to shew one very plain thing, viz. that the Prudence of *Achilles*, excited by the Majesty of *Agamemnon*, inspir'd him with such and such Thoughts. But, without having recourse to Allegory, *Homer*, 'tis certain, knew this Truth, that Angels and other Spirits do manifest themselves to Men, and that God sends 'em to the Relief of those whom he is pleas'd to deliver out of Peril. Holy Scripture is full of these Examples. We know the History of *Daniel*, to whom God sent the Prophet *Habakkuk* with Food in the Lion's Den. An Angel took the Prophet by the Hair of the Head, and carried him to Babylon, History of *Bel* and the Dragon, Apocrypha

36. This History is posterior to *Homer*.

(t) Invisible to all but him.] For God does not shew himself to any but those whom he is pleas'd to enlighten with his Presence.

(u) Looking at her with Eyes enflam'd with Anger.] 'Twas *Achilles* whose Eyes were enflam'd with Anger, and not the Goddess. The Character of *Achilles* ought to set those right who are mistaken here, and *Eustathius* himself. Those terrible fiery Eyes don't, at all, agree with the Character of *Minerva*, who speaks to *Achilles* with so much Mildness.

(w) I only come to calm the Tempest of your Mind, if you will but obey me.] *Homer* in this Place shews clearly, that God orders Men what he would have them do, but does not force them: He leaves them to their Liberty, that their Submission or Disobedience may be always voluntary, and that he may with Justice either reward or

"ly come (*Minerva* thus reply'd) to calm the
 "Tempest of your Mind, if you will but obey
 "me. I'm sent by *Juno*, for she loves you
 "both, and watches o'er you with peculiar
 "Care: Wherefore, allay this Turbulence of
 "Mind; forbear the Sword, (x) and be con-
 "tent (let what will come) to answer this
 "Affront with Words alone; be they as gal-
 "ling as he merits: Depend upon't, the
 "Wrong *Atrides* does you, shall amply, by
 "Submissions, be repair'd, and splendid Gifts
 "make good the Loss thou suffer'st. Goddess,
 "reply'd *Achilles*, Howe'er provok'd, I must
 "obey thy Orders; Expedience so requires.
 "Those who the Gods obey, the Gods will
 "favour. With this, he presently repell'd his

punish them. Holy Scripture
 is full of such Examples.
 I shall instance in one which
 is perfectly parallel, and
 which manifests a Conformity
 of Ideas and Style. God
 commands *Jeremiah* to go
 into the Court of his Temple,
 to speak unto all the Cities
 of *Judah*, which shou'd come
 to worship in the Lord's
 House, all the Words that he
 was going to command him to
 speak unto them, *Loqueris*
ad omnes civitates Judæ -----
universos sermones quos ego
mandavi tibi, ut loquaris ad
eos. Noli subtrahere verbum,
si forte audiant, & convertan-
tur quisque a sua via mala.
 Speak unto all the Cities of
 Judah, all the Words that I
 command thee to speak unto
 them; ----- diminish not a

Word, if so be they will
 hearken, and turn every Man
 from his evil Way, ----- *Jer.*
xxvi. 2, 3. Upon which *S. Je-*
rome says very well, *Nostro*
loquutus affectu, ut liberum
servetur arbitrium.

(x) And be content to an-
 swer this Affront with Words
 alone.] How comes *Minerva*
 to suffer, or rather, how comes
 she to order *Achilles* to con-
 tent himself with answering
Agamemnon with Reproaches?
Homer by this teaches, that
 a furious passionate Fitt, like
 this of *Achilles*, cannot be
 conquer'd on a sudden; that
 an entire Moderation ought
 not to be exacted from it,
 and that something should be
 allow'd to a Transport of
 Mind.

Sword.

Sword into the Scabbard, following *Minerva's* Counsel; and the Goddess, again ascending to *Olympus* Summit, resum'd her Seat among the Gods. She no sooner disappear'd, but Rage again possess'd *Achilles*; who thus proceeded to discharge his Gall: "(y) Drunkard and Sot, thy Eyes out-do a Dog's in Impudence; and yet thy Heart's as fearful as a Hare's. Thou never hadst the Courage to take Arms, and lead the Troops to fight, nor

(y) *Drunkard and Sot.* | *Homer* is accus'd, by the Moderns, of Grossness, for giving a Prince so brutal a Character, and for putting into his Mouth such injurious Language, so unworthy of a Gentleman. But these Critics do not at all enter into the Spirit of this great Poet, who in the Person of *Achilles* wou'd give us the Character of a choleric hot-headed Man; in short, a vicious Man, and whose Manners are morally bad; for it is by no means necessary, that the Hero of a Poem shou'd be a good Man, a Man of strict Honour; it suffices, that the Manners be Poetically good, that is to say, his Character every-where equal, and well supported. A Man of Morals will not call his General *Drunkard*, *Impudent*, *Coward*; but this is natural in *Achilles*; for a Man that is so unjust and violent, especially in a State of Independence; I say, what may not, or indeed ought not such

a Man to do? For you must not forget the Observation already made, that *Agamemnon* had not absolute Power, except in Military Matters; for in Council he was as the other Princes: It was a kind of Democracy, and not a Monarchy. Besides, however outrageous *Achilles* was, the Language he gives *Agamemnon* is not without some Foundation: He calls him *Drunkard*, because his Tent is always full of Wine, and they were always drinking in it like a Tavern: He calls him *Impudent*, as I said before, because he publickly declares the Passion he had for his Slave; and he calls him *Coward*, because he often says, *Let us fly*. But then, see how *Achilles* uses the Liberty *Minerva* gives him to upbraid *Agamemnon*: Instead of upbraiding him, he flies into the most outrageous Abuses; *Achilles* shou'd not keep Bounds in any thing.

" lay

“(x) lay an Ambuscade with the most valiant
 “Greeks: That wou’d be Death to thee. ’Tis
 “better far, to range throughout the Camp,
 “and force their Goods away who dare dis-
 “please thee; Thou Fleecer of the People!
 “Thou Sucker of their Blood! But they are
 “abject Slaves, and suffer it; for were they
 “Men, I tell thee, *Agamemnon*, this Day
 “would be the last of thy curs’d Tyranny.
 “(a) But by this Scepter, (which no more pro-
 “duces or Leaf or Branch, (b) since from the
 “Tree ’twas torn) mark well the Importance
 “of my Oath; by this most awful Badge of

(x) *Nor lay an Ambuscade with the most valiant Greeks.* They had a great Notion of this Sort of War, and believ’d Actions of this kind requir’d more Courage and Undauntedness, than a pitch’d Battle. See what is said in the 13th Book.

(a) *But by this Scepter.* Achilles here acts like those who are in a Rage, and who swear by the first thing that presents itself. He swears by his Scepter; but yet this is a very great Oath, as he says afterwards; for a Prince who swears by his Scepter, swears by that God, of whom he holds it, and who put it into his Hands as a Token of the Justice he owes his People; wherefore, *Aristotle* observes, that, in the Heroic Times, the Kings who administer’d Justice, did it, some of them, without taking an Oath, and others after they had taken it;

and that the Oath of these latter was only the Lifting up of the Scepter. His Words are remarkable: καὶ πρὸς τοῖς τοῖς δῖος ἔκρινε. τὴν δ’ ἐποίησε, οἱ μὲν ἐκ ἀμύδατος, οἱ δ’ ἀμύδατος. οἱ δ’ ὅπως ἐκ ἀμύδατος ἐκρίνατο. Moreover, it was the Custom of the Eastern Princes to swear by their Scepter or Throne; thus swears *Nebuchodnosor* in the Scripture: *Juravit per Thronum & Regnum suum.* He swears by his Throne and Kingdom. *Judith* i. 12.

(b) *Since from the Tree ’twas torn.* *Eustathius* observes, that this Image is added by Achilles, to signify, that as that Scepter no longer flourish’d since ’twas divided from its Trunk, they, in like manner, being so unhappily divided, shall no longer prosper, or bear the same Fruits in Conjunction with each other.

“*Jove’s*

“*Jove's Vicegerents, I swear, That when the*
 “*Greeks shall want my Aid; when they shall*
 “*stand in need of their Achilles, unable thou*
 “*to succour their Distress, when thou shalt see*
 “*them fall beneath the Sword of murdering*
 “*Hector, then shalt thou eat thy very Heart*
 “*for Madness, too late Repenting that you us'd*
 “*me Thus.*

(c) With this he threw (d) his Scepter to the Earth, and sat him down. As *Agamemnon* was proceeding to some dreadful Extremity, *Nestor* arose. *Nestor* was King of *Pylus*, and the most Eloquent of his Time: (e) His Words flow'd sweeter from his Mouth, than Honey. He had

(c) *With this he threw his Scepter to the Earth.*] How durst *Achilles* throw down that Scepter, the Badge of his Dignity, and to be rever'd even by Kings who bear it? Besides its being a Proof of the Rage he was in, it was likewise a Continuation of the Comparison he meant to make, giving to understand, that *Agamemnon* and all the *Greeks*, being separated from *Achilles*, as a Branch from its Trunk, had no longer any Virtue, and were good for nothing but to be thrown away.

(d) *His Scepter.*] The Greek adds, adorn'd, *Budded with Nails of Gold.* *Κρυλλὸς ἄλκις* *κατακρυλλῶν*. The Scepters of those Princes were a kind of Pike or Javelin, a long Battoon of Wood adorn'd with small Nails of Gold, and very often of Brass. Thus the Scepter of King *Latinus* in

the Twelfth Book of the *Æneid*: *Olim arbor, nunc artificis manus arc decoro inclussit.*

(e) *His Words flow'd sweeter from his Mouth, than Honey.*] The Sweetness of Honey is a fortifying Sweetness. For Honey, *Hippocrates* affirms, is stronger than Wine; and therefore this Comparison is so frequent in Scripture. *David* says of the Judgments of God, *Sweeter also than Honey, and the Honey-Comb.* *Dulciora super mel & favum.* *Psal. xix. 10.* and speaking of his Words, *Quam dulcia faucibus meis, eloquia tua! super mel ori meo.* *How sweet are thy Words unto my Taste! yea sweeter than Honey to my Mouth.* *Psal. cx. 103.* This shews the Conformity of *Homer's* Style with that of those divine Books.

already.

already seen two Ages pass, (f) and now was in the third. Thus he began, in Terms which favour'd of his Prudence. (g) "What greater Cause of Wo can *Grecia* have? What greater Joy for *Priam* and his People? when they shall hear of these distemper'd Feuds between the two chief Pillars of the *Greeks*. Believe me, Sirs, for I am much your Senior, and have convers'd with braver Men, by far, than any present, yet They heard my Counsel. I never saw their Peers, nor ever shall; *Pirithous*, *Dryas*, *Theseus*, God-like Man, *Exadius*, *Ceneus*, and immortal (h) *Polypheme*; These were the bravest Men the Earth e'er bore; (i) but if themselves were brave, brave too were those with whom they fought, (k) the *Centaurs*, Mountain-Monsters; by whose Defeat they gain'd immortal Fame.

(f) *And now was in the third.*] And this too was very far advanc'd, that is, he was 85 or 86 Years old, as I shall prove lower.

(g) *What greater Cause of Wo can Grecia have? What greater Joy for Priam?]* This stroke of Eloquence is admirable. It has been so often imitated, that that alone makes its Elogium.

(h) *Polypheme.*] This was not *Polypheme* the Cyclops, but some Prince of the *Lapithæ*.

(i) *But if themselves were brave, &c.*] In Imitation of *Homer*, I have us'd the Epithet, *brave*, three times in two Lines, as he do's that of *χρήσιμοι*, thrice in two Verses.

Upon which, *Eustathius* has made this judicious Remark, that *Homer* not finding a proper Epithet, than that of *χρήσιμοι*, made no scruple to repeat it three times over; thereby giving his Discourse an Air of Simplicity and Nature, which Variety of Epithets does not. I wish our Writers had the Courage to learn from this Remark, and not rack themselves to avoid repeating the same Word twice in two Pages; a Nicety that may as well proceed from Weakness as Strength.

(k) *The Centaurs, Mountain-Monsters.*] *Homer* is wonderfully exact throughout. He just before said *Nestor* had seen

" With

“ With these I went, (l) when first I quitted
 “ Pylos, far from my native Soil, to share their
 “ Danger. (m) I did my best, according to
 “ my Strength, to keep Pace with them in the
 “ Road to Glory. Yet these disdain’d not to
 “ be sway’d by me; (n) Young as I was, they

two Ages, and was now in the third: And it is easy to justify that, by what he says here, and to guess pretty near what Age he was of, at the End of the Trojan War. The War of the Lapiſſa againſt the Centaurs happen’d 55 or 56 Years before that of Troy. This Quarrel between Achilles and Agamemnon was in the tenth and laſt Year of the Trojan War. It was therefore 65 or 66 Years ſince Neſtor fought againſt the Centaurs; he was then very young, but yet capable of giving Council, therefore at leaſt 20 Years of Age; by which it is evident, that he was within a little of ſeeing the End of the third Generation, and that he was aged 85 or 86 Years, for every Generation is 30 Years.

The Centaurs, Mountain-Monſters.] The Greek ſays, *Beaſts, Monſters of the Mountains*; alluding to the Fable, which repreſented the Centaurs half Men and half Horſes; the Ground whereof was, that theſe Robbers, dwelling in the Mountains, left off the Uſe of Chariots, and were the firſt that mounted Saddle-Horſes. See *Palephatus* upon this.

(l) When firſt I quitted

Pylos.] There were three Cities of this Name in *Peloponneſus*; one in *Elis* upon the River *Selleis*, the other in *Mefſenia*, and the third between both, upon the River *Amathis*; this laſt was *Neſtor's Country*.

(m) I did my beſt, according to my Strength.] *Euſtathius* has very well obſerv’d in this Place, that the Word *μαχησάμενος* is inſtead of *ἀγωνίζεσθαι*, *contendere*, to contend, to ſtrive for Maſtery, to emulate another, to endeavour to equal him in Trials of Skill. *Neſtor* gives to underſtand, that his Courage was as good; but not having the Strength that Age is attended with, he had not the ſame Fortitude; his Modesty upon that Article is a good Warrant for what he ſays of his Prudence.

(n) Young as I was, they liſten’d to my Counſel.] There is great Strength of Reaſoning in this. The braveſt of Men, ſays *Neſtor*, follow’d my Counſel when I was Young: Now I am Old, and conſequently wiſer, and you leſs valiant than thoſe Men; you therefore are more oblig’d to liſten to me. There is al-ways in *Homer* more of Senſe

“ liſten’d

“ listen’d to my Counsel, (and they were Men
 “ with whom the proudest He, now living,
 “ durst not to have chang’d a Spear) then fol-
 “ low their Example, and be wise. You, *Agamemnon*, tho’ the first in Power, yet stretch
 “ not your Prerogative, but let *Achilles* freely
 “ enjoy the Prize the *Greeks* have given him.
 “ Nor you, *Pelides*, with the King contend,
 “ nor strive to set yourself upon a Level; (o)
 “ for, of all Kings that e’er the Throne as-
 “ cended, or those whom *Jove* has to that
 “ Honour rais’d; None ever, sure, for Gran-
 “ deur did surpass him. (p) Tho’ you a
 “ greater Share of Valour boast, and are Divine-
 “ ly born, He is more Powerful; for He’s a
 “ Ruler over many Nations. Do you, *Atrides*,
 “ calm your Indignation; nor shall my Prayers
 “ be wanting with *Achilles*, that he may think
 “ no more of what is past; for He’s the strong-
 “ est Rampart of the *Greeks*.

than Words. The Emperor *Augustus* made good use of this Passage of *Homer*; for one Day, when the young Men murmur’d at some Decrees he had made, he said to them: Young Men, bearken to an Old one, whom Old Men bearken’d to, when he was Young.

(o) For, of all Kings that e’er the Throne ascended, or those whom *Jove* has to that Honour rais’d.] *Nestor* adds these Words, or those whom *Jove* ----- to distinguish right-ful Kings from Usurpers; for

the latter are not rais’d by *Jupiter*, nor do they deserve the Respect and Deference that is due to the others.

(p) Tho’ you a greater Share of Valour boast, and are Divinely born.] *Homer* in this Place heightens the Character of Kings to Admiration, by shewing, That neither Birth nor Valour, nor, in a word, any thing whatever, can dispense with those who are their Subjects, from rendering them that Respect and Obedience, which they owe them.

“ *Nestor*,

“ *Nestor* ! reply’d the King, thy Words are
 “ wise, and full of Truth. But this Man here
 “ wou’d lord it o’er us all, and nothing less
 “ than Sovereign Sway will please him : His
 “ Will’s a Law, and we must all obey. If
 “ the immortal Gods have given him Strength,
 “ have they too given him Licence to insult
 “ us ?

Achilles, interrupting, thus reply’d ; “ I were
 “ unworthy of the Name of Man, if I shou’d
 “ yield to thee in any thing ; Command thy
 “ Slaves, not me ; for I disown thy Power, (q) nor
 “ ever will obey thy Orders. This farther too I
 “ have to say, and lodge it in thy Mind ; Tho’,
 “ by undoubted Right, the Woman’s mine, yet
 “ will I not, by Force of Arms, defend her,
 “ nor against thee, nor any thou shalt send ;
 “ since you, who gave her me, do take her
 “ from me ; but, she excepted, touch nought
 “ else, I charge thee, nor dare to finger the
 “ least thing that’s mine ; or if thou wilt, go too
 “ and make a Tryal, (r) that so the *Greeks*

(q) *Nor ever will obey thy Orders.*] *Eufratius* informs us, that it was reported by *Longinus*, that several Critics look’d on this Verse, 296, to be added, because the Phrase is entire, and ends very well at *ἐμῷ*, in the preceding Verse, by applying the Verb *ἐπιτάττω* in common with the Beginning and Ending thereof. But I very much doubt, whether *Longinus* was of their Opinion ; for

this Verse, 296, has a very good Effect. *Achilles* repeats the same Term *Agamemnon* had made use of.

(r) *That so the Greeks may see what Power thou hast.*] The Text, besides the Sense I have follow’d, may likewise admit of this other, *That those Cowards whose Minds are stop’d by Fear, may see there is a Man capable of resisting thee.*

“ may see what Power thou hast. Soon shou’d
 “ my Lance be colour’d with thy Blood.

After these violent Heats, they rose, and broke the Assembly up. *Achilles*, with *Mene-tin’s* Son, *Patroclus*, and others his Companions, retir’d into their Quarters. Mean while, *Atrides* caus’d a Vessel to be fitted out, with twenty chosen Oars, and stow’d it with Oblations for the Sacrifice. Himself led fair *Chryseis* to the Shore, and put her safe on Board; then trusted her to wise *Ulysses’s* Charge; thus, all Things being prepar’d, the Ship set Sail, and cleft the Sea’s vast Bosom.

(s) *Agamemnon* presently order’d the whole Army to purify themselves; they did so, (t) and cast into the Sea such things as had serv’d for their Purification; Then, on the Shore, they

(s) *Agamemnon* presently order’d the whole Army to purify themselves.] This Passage seems to me to be worth Observation. No-body had sinn’d but the King, in mis-using *Apollo’s* Priest; for the Army wou’d have paid him the Respect due to his Character, and have honour’d the God in his Minister; and yet he orders the whole Army to purify themselves for an Offence, which none but himself was guilty of. How happens this? *Homer* was surpris’d of this great Truth, That God frequently punishes Kings, by punishing their People; and, That therefore the People ought, on their part, to endeavour to disarm his

Wrath, to avert those Evils they see themselves threaten’d with. Sacred History is full of those Examples.

(t) And cast into the Sea what had serv’d for their Purification.] They wash’d themselves in the Sea, and therein threw all the *Fiacula*; that is to say, all the Things with which they had purged or purify’d themselves. The Greek Word *ἀψυγὰ* signifies Filth, Off-scourings, and *καθάρματα* the *Fiacula*, which, according to Custom, were thrown either into the Sea, or some deep Pit. See the Remarks of Mr. *Dacier* upon the *Electra* of *Sophocles*, Page 439.

offer’d

offer'd to *Apollo* most perfect Hecatombs of Bulls and Goats; the savory Vapour of the Victims Fat mounted to Heav'n in rolling Sheets of Smoke.

Whilst the Army was taken up in these Sacrifices, *Agamemnon* forgot not the Revenge he had vow'd against *Achilles*. He call'd to him *Talthibius* and *Eurybates*, his two Heralds, who always attended near his Person to execute his Orders: "Go to the Tent of *Achilles*, said he, take away *Briseis*, and bring her hither; "if he refuses to deliver her, tell him, (u) I'll "come myself, and take her away with an arm'd "Force, and thereby make the Affront more "sensible to him.

The two Heralds, griev'd at the Orders they receiv'd, took their way along the Shore, and arriving at the *Thessalian* Quarters, found *Achilles* sitting at his Tent-Door: Soon as he beheld them, a sudden Sadness took Possession of his Heart. They, seiz'd with Trembling, and full of profound Respect, stopt short, not daring to

(u) I'll come myself, and take her away with an arm'd Force.] It is in the Greek, I will come, and take her myself with many; upon which, some of the Ancients were of Opinion, that *Agamemnon* threaten'd *Achilles* to go and take *Briseis*, and with her many other Things, to shew *Achilles*, that he laugh'd at, and despis'd his Threats. But that Construction seems to me to be unworthy of him; nor do I think the Greek Ex-

pression can bear it. *Agamemnon* has no Thought at all of pillaging *Achilles*; he was only for supplying the Place of *Chryseis*, and says, that if *Achilles* refuses *Briseis* to his Heralds, he will go and take her himself with his Soldiers, which wou'd be a greater Affront to *Achilles*. And indeed, it was less dishonourable to *Achilles* to surrender *Briseis* to the Heralds, than to the Soldiers; a Hero yields to Religion, but not to Force.

advance, or speak their Errand. *Achilles*, taking Notice of their Confusion, (w) "Welcome, said he, ye sacred Ministers of Gods and Men ; draw near ; You are not guilty of the Wrong that's done me ; I only blame your Master *Agamemnon*, who sent you, I suppose, to fetch *Briseis* : Then, turning to *Patroclus*, desir'd him to bring *Briseis* forth, and give her to the Heralds, to whom he said, "Be you my Witnesses before the Gods and your most cruel King, I never more will my Assistance

(w) *Welcome, said he, ye sacred Ministers of Gods and Men.*] It's wonderful to observe, how artfully *Homer* gives to *Achilles* all the Qualities that can stand with the Essence of his Character. He receives the Heralds with great Mildness, not only because he had before said, he wou'd not take Arms against any that shou'd come from *Agamemnon*, but likewise because he is not so fiery and unreasonable, as not to be sensible of the Respect due to the Heralds, who were holy, by virtue of their Ministry, and who were, besides, Persons of high Birth. It is likewise worth while to observe the Decorum, which *Homer* keeps, in not making these Heralds say any thing. Wise Men always prefer rational Silence, before unseasonable Speaking. These Heralds say nothing at all to *Achilles* ; What cou'd they have said ? They cou'd not tell him, they were loth to execute their

Orders ; for, not to mention, that this wou'd have been a Dishonouring of *Agamemnon*, the Thing itself wou'd have look'd like a slavish Piece of Flattery proceeding from Cowardice. Neither ought they to have said bluntly what *Agamemnon* bade them ; that might have provok'd the Anger of that impatient Man, and thereby have render'd their Errand fruitless. This Decorum saves all : *Achilles* is satisfy'd with their Respect ; every thing passes to their Wish, and there happens nothing to disorder the OEconomy of the Poem, or to precipitate the Catastrophe. *Homer* is never wanting in these Decorums. *Briseis* likewise is silent at her Departure, and *Chryses* receives his Daughter without speaking so much as a Word. This made the Ancients say, that *Homer* is no less admirable when he makes his Actors keep silence, than when he makes them speak.

"lend

“ lend to avert those Ills the *Greeks* are threaten’d
 “ with. And as for him, he plainly is a Mad-
 “ man, blind to his People’s Good, nor capa-
 “ ble to follow ought but his pernicious Views;
 “ (x) and being ignorant how to judge of fu-
 “ ture Things, by those already past, (y) will
 “ find it hard to put the *Greeks* in a Condition
 “ of Fighting safely in their Ships.

Patroclus, in Execution of his dear Compa-
 nion’s Request, brought forth the fair *Briseis*,
 and resign’d her to the Heralds, who strait re-
 sum’d their Journey back; (z) but she look’d oft
 behind, and went with much Regret.

When they were gone, (a) *Achilles*, with
 gushing Eyes, retir’d far from his Friends, and

(x) Being ignorant how to judge of future Things, by those already past.] This is the Character of a bad King indeed; the Past is a useless Lesson to him, and serves him in no stead for the Future. *Agamemnon* had a hundred times seen, that *Achilles* was the only Bulwark of the *Greeks*, and had sav’d them from the Hands of the *Trojans*, and yet *Achilles* is the only Man he pro- vokes.

(y) Will find it hard to put the *Greeks* in a Condition, &c.] *Achilles* expresses himself in this Place a little ob- scurely, on Purpose; for he means, that *Agamemnon* wou’d find it hard to put the *Greeks* in a condition of resisting the *Trojans*, who wou’d come to attack them even in their Ships.

(z) But she, &c.] The Greek says, the Wife, γυνή. *Euſtathius* observes, that *Ho- mer* in this Place industriously uses the Word *Wife*, as a venerable Name which increases Compassion, by presenting the Idea of a Wife torn from her Husband. But this cou’d not be perceiv’d in a Transla- tion.

(a) *Achilles*, with gushing Eyes.] Those who are shock’d at *Achilles*’s Tears, are very far from knowing Nature; for I will be bold to say, that there are none so easy to shed Tears, as true Heroes; and this was what gave occasion to the Proverb, αγαδοί δ’ ἀπιδά- κνεις ἄνδρες, The Good weep at Will. This is so true, that all the greatest Men of the World have wept. The *A- jax* of *Sophocles*, indeed, do’s not

Sitting on the Shore, his Eyes fix'd on the Sea,
and his Hands extended, thus address'd his
Prayers to *Thetis*: "Since you bestow'd a Life
"which is not long to last; *Jove* ought, at
"least, to make it full of Honour; but, far
"from granting me the least Distinction, he
"suffers *Agamemnon* to insult me; (b) the

weep in his greatest Afflictions, because he is mad. But tho' Tears are by no means unbecoming a Hero, yet the haughty indignant *Achilles* ought to think them so; and therefore, *Homer* do's not forget to tell us, that he wept at a distance from his Companions, by whom he did not care to be seen. But how comes it, that *Agamemnon*, who is so fond of *Chryseis*, and who publicly declar'd, that he valu'd her above his Wife Queen *Clytemnestra*, yet sends her back to her Father, and leads her himself to the Ship, without weeping, or giving the least Symptom of the Passion that devours him? And yet, *Achilles*, who is not fond of *Briseis*, has no sooner resign'd her to the Heralds, but he dissolves in Tears? The Reason, in my Apprehension, is easily found, and do's Honour to *Homer*. *Agamemnon* voluntarily gives up his Captive; he sacrifices her to the Welfare of his People: Tears wou'd have been unworthy of a great King; but *Achilles* parts with *Briseis* in his own Despair. It is not Love, but Indignation,

which extorts from him those Tears. This Hero is very different from *Phaltiel*, whose History we read in the Second Book of *Kings*. *David* having order'd *Ish-Bosheth*, the Son of *Saul*, to send him back his Wife *Michal*, who had been taken from him to be carry'd to *Phaltiel*, *Ish-Bosheth* dispatch'd Messengers to fetch her from the House of that second Husband, who, penetrated with Love, follow'd her as far as he cou'd, with Eyes drown'd in Tears. *Misit ergo Ish-Bosheth, & tulit eam a viro suo Phaltiel filio Laish; sequebaturque eam vir suus plorans* --- 2 King. iii. 15. *Achilles* weeps; but does not follow her.

(b) *The Prize the Greeks had given to my Merit.*] These Words prove, that *Achilles* wept not because a Mistress was taken from him, for he is not amorous; but because the Reward of his Valour was taken from him, for he is ambitious and haughty. And this is the Difference between *Agamemnon* and *Achilles*. *Agamemnon* is troubled to part with *Chryseis*, because he loves her; and he praises her Beau-

" Prize

“ Prize the *Greeks* had given to my Merit,
 “ That Prince, to shew his arbitrary Power,
 “ has taken from me, and now stands possess’d
 “ of.

From the deep Caverns of the Sea, the Goddess, plac’d by old *Nereus*’ Side, heard her Son’s Voice; strait, like a Mist, emerging from the Waves, she appear’d, (c) and sitting by his Side, embrac’d him, and wip’d away his Tears.
 “ Why dost thou weep, my Son, she said? tell
 “ me what ’tis afflicts thee, that I may bear a
 “ Part in thy Distress.

Achilles, fetching a deep Sigh, “ You know
 “ the Cause, said he; why then should I repeat it? *Eetion*’s sacred City, *Thebes*, was by
 “ the *Greeks* besieg’d and taken; the Plunder
 “ being brought hither, we equally divided it;
 “ the beautiful *Chryseis* was set apart for the
 “ Son of *Atreus*; (d) *Chryses*, the Father of the

ty in speaking of her to the *Greeks*: *Achilles* is not troubled at losing *Briseis*, otherwise than as it is a Mark of Contempt put upon him; and therefore, he continually insists upon that, and never mentions his Captive’s Beauty. A due Regard ought to be had to the Difference of these two Characters. *Achilles* is the Hero of the Poem, and not *Agamemnon*. An amorous Hero wou’d have been ridiculous.

(c) And sitting by his Side, &c.] This Image of *Thetis* comforting her Son *Achilles*, is full of Tenderness. Thus, Holy Scripture, wherein Na-

ture is so admirably painted, draws from this Image, a Comparison to express the liveliest Compassion, and the greatest Tenderness: For, God says himself to his People, *quomodo si quem mater consolatur, ita ego consolabor vos. As one whom his Mother comforteth, so will I comfort you, Isa. lxvi. 13.*

(d) *Chryses*, Father of the Fair, &c.] Here is a Recapitulation consisting of two Parts; the first, which cannot be abridg’d, is conceiv’d in the very same Terms as before, and thereby *Homer* shews, that a Poet and an Orator may very well repeat the same

“ Fair, and Priest of the far-shooting *Phabus*,
 “ came to the *Grecian* Ships, with splendid Pre-
 “ sents for his Daughter's Ransom; and hold-
 “ ing in his Hands the sacred Chaplets, and
 “ golden Scepter of *Apollo*, humbly address'd
 “ the *Grecians*, and above all, *Atren's* two Sons,
 “ their Generals. With Shouts of Acclama-
 “ tion, all the *Greeks* gave Testimony of their
 “ due Respect to the God's awful Minister,
 “ and resolv'd to accept of his rich Presents :
 “ But the King, blinded with Anger, rejected his
 “ Petition, and in reproachful manner sent him
 “ back, accompanying his Refusal with harsh
 “ Menaces. The good old Man retir'd, swell-
 “ ling with Wrath and Grief; and preferring
 “ his Prayers to *Apollo*, the God was pleas'd to
 “ hear his Favourite-Servant, and granted his
 “ Request. He sent his mortal Shatts amongst
 “ the *Greeks*, and Heaps on Heaps lay dead.
 “ A learned *Augur* declar'd to us the Pleasure
 “ of the God, when I, who was the first that
 “ dar'd to speak, did strait propose, *the God*
 “ *shou'd be pleas'd*. At this, *Atrides* in a
 “ Fury rose, thund'ring out Threats, which
 “ since have ta'en Effect. Thus, being oblig'd
 “ to send away *Chryseis*, she was no sooner
 “ shipp'd with Victims for the God, but He-
 “ ralds were dispatch'd to take away my Prize,

Things in the same Terms,
 without being blam'd; and
 that these Repetitions, which
 now-a-days seem so nauseous to
 Spirits too Nice, or rather too
 Restless, are very rational;
 for there is nothing more ridi-

culous, than unnecessarily to
 change what has been once
 well said. The second Part
 is not so; *Homer* only sums
 up the principal Points, and
 this is the true Model to be
 follow'd.

“ *Briséis*,

“ *Briſeis*, whom, by the common Suffrage of the
 “ *Greeks*, I held, in Recompence of Fields well
 “ fought, and Life ſo oft expos’d. But be thou
 “ pleas’d, if in thy Power it lies, to help thy
 “ injur’d Son, and do him Right. (e) Ascend
 “ the Skies, and if, in Word or Deed, thou
 “ ever waſt of Uſe to *Jove*, recal it to his
 “ Mind, and urge it as the Merit of thy
 “ Prayer; for I have often, in my Father’s
 “ Palace, heard you with Pride repeat, how
 “ you alone, of all th’ immortal Powers, pre-
 “ ſerv’d that God from the moſt dangerous
 “ Plot was ever hatch’d againſt him. (f) When
 “ *Juno*, *Pallas*, and his Brother *Neptune*, con-
 “ ſpir’d to bind him, You, timely coming to
 “ his Aid, freed him from Chains, and quash’d
 “ the traiterous Deſign, by bringing to *Olym-*

(e) For I have often, in my
 Father’s Palace, &c.] *Eu-*
ſtathius here makes a Remark,
 which I ſhall take Notice of,
 for fear ſome-body ſhou’d ac-
 cuſe me of having ſuppreſs’d it,
 becauſe it makes againſt my
 own Sex. He ſays, *Homer*
 gives in this Place a good De-
 ſcription of the ordinary Tem-
 per of Women: When they
 happen to do a good Deed,
 they are perpetually talking
 of it, and never give over
 boaiſting, becauſe it is what
 they very rarely do; and this
 is not ridiculous in them, tho’
 it would be very much ſo in a
 Man, who ought never to
 pride himſelf in one good
 Action only. And therefore,

Ariſtophanes makes ſuch a Jeſt
 of *Cleon*, who did nothing
 but brag of his fortunate En-
 terprize againſt *Pylos*. This
 Obſervation of the good
 Archbiſhop of *Theſſalonica*
 is not without a Moral, which
 may be of ſome Uſe.

(f) When *Juno*, *Pallas*, and
 his Brother *Neptune*, &c.]
Homer ſpeaks here of *Jupiter*,
 as of a King that had been at-
 tempted to be dethron’d; and
 for the Juſtification of theſe
 ſort of Tales, which ought
 to be conſider’d as Points of
 the Pagan Theology, you
 need only ſee the Remarks
 upon the 26th Chap. of *Ari-*
ſtotle’s Poetics, p. 434, 435.

" *plus* the Hundred-handed Giant, (g) (call'd
 " by the Gods *Briareus*, but by Men *Egeon*)
 " (h) who, far surpassing even his Sire in
 " Strength, sat by the Side of thund'ring *Jove*,
 " and look'd so fierce and terrible, the fright-
 " en'd Gods renounc'd their Enterprize. Re-
 " mind him of these Services; embrace his
 " Knees; try every Art; if possible, to move
 " him to assist the *Trojans*; and that the *Greeks*,
 " by his permissive Will, be driven to their
 " Ships with mighty Slaughter, (i) that thus
 " they may enjoy the Wisdom of their King,
 " and he, powerful as he is, may see his Error
 " in despising me.
 " " Alas, my Son! cry'd *Thuis*, bath'd in Tears,
 " Why did I breed thee, since so ill a Pla-

(g) Call'd by the Gods *Bri-
 areus*, but by Men *Egeon*.] *Hom-
 er* feigns this Difference
 of Names, first, to let us see,
 that a Poet ought to be in-
 structed in every thing that is
 both in Heaven and upon
 Earth, and likewise to teach
 us, that Men, having but ve-
 ry imperfect Notions of the
 Things of Nature, and Ideas
 oftentimes very opposite to
 what they are in Reality, and
 in the OEconomy of God, are
 apt to give them Names which
 are not their Names. There
 are none but the Gods who
 give them their true Names,
 and who call them by what
 they are.

(h) Who, far surpassing even
 his Sire in Strength.] *Nep-
 tune* was his Father. Now,

Neptune has so much Strength,
 that he shakes even the Foun-
 dations of the Earth. No
 wonder, then, if a Giant
 stronger than that God struck
 such a Terror upon the Im-
 mortals.

(i) That thus they may en-
 joy the Wisdom of their King.]
 The *Greek* says simply, that
 they may enjoy their King:
 A very nervous and beautiful
 Expression. Good Kings bear
 good Fruit, and bad Kings
 bad; and the People are fed
 with the one or the other:
 And this gave Occasion to the
 Expression, That they may
 enjoy their King, as much as
 to say, that they may all
 partake in the Misfortune of
 having so wicked a King set
 over them,

“ net

"net shone at thy Birth? Wou'd thou wert
 "safe and easy in thy Ships, since thou so
 "short a Period art to enjoy; not only short,
 "but full of Sorrow too. Ah, wretched me!
 "Why did I bring thee forth? Yet, I will
 "go to high *Olympus* Hall, and urge the
 "Ruler of the Gods and Men, by every
 "Thing most likely to persuade him. Mean-
 "time, my Son, remain thou in thy Ships,
 "and shewing thy Resentment to the *Greeks*,
 "abstain from Battle, even in Thought for-
 "bear. For yesterday, *Jove* (k) towards
 "the Ocean went to banquet (l) with the
 "blameless *Ethiopians*, (m) attended in a
 "Body by the Gods. Twelve Days they revel

(k) Towards the Ocean.] This must be understood of the Southern Ocean. See *Strabo*, Lib. 1.

(l) With the blameless *Ethiopians*.] *Homer* calls the *Ethiopians* ἀμύμονας, blameless, irreproachable, irreprehensible, upon Account of their Justice, and the Innocence and Simplicity of their Manners. These Qualities are conspicuous in the Answer their King made to the Ambassadors of *Cambyses*, in the third Book of *Herodotus*; and 'twas these same Qualities which gave Occasion to this Fiction, That *Jupiter* and all the other Gods were gone to banquet with those People; for God visits none but the Virtuous and the Just.

(m) Attended in a Body by the Gods. Twelve Days they revel there.] This Fiction is

grounded upon the Piety and Justice of the *Ethiopians*, as I observ'd before; but it has likewise an Historical Foundation, which refers to the first; for it is written by the Ancients, that in *Diospolis*, that is to say, in the City of *Jupiter*, there was a very great Temple, whither the *Ethiopians* went every Year at a certain Season, and took the Statue of *Jupiter*, and those of the other Gods, and carried them in Procession all round *Lybia*, and made great Feastings for twelve Days. This is what *Homer* meant by the Journey which *Jupiter* and the other Gods took into *Ethiopia*. And from this Notion arose in *Greece* the Custom of spreading Tables in the Temples, before the Statues of the Gods: A Custom which pass'd to the Ro-

“ there, and when return’d, (n) I shall not fail
 “ to appear before his Footstool, embrace his
 “ Knees, and hope for good Success. This
 said, she left *Achilles* rack’d with the Thoughts
 of losing fair *Briseis*, and stung with quick Re-
 sentment of the Affront.

(o) Mean time, *Ulysses*, who conducted the
 sacred Hecatomb to *Apollo*, arriv’d in the Port

mans, who likewise had their
Laësternia, and their *Pulvi-*
naria.

(n) I shall not fail to ap-
 pear before his Footstool.] The
 Greek has it, I shall immedi-
 ately go to the Brazen Palace
 of Jupiter — *Διὸς ποτὶ χαλκοῦ*
πατὸς δῶ. This Epithet which
Homer often applys to Hea-
 ven, did, tis probable, lead cer-
 tain Philosophers to believe
 the Heavens to be of solid
 Matter. *Aristotle* was of this
 Opinion, and has drawn after
 him several very learned Men
 in other Respects. But *Homer*
 by this Epithet intended, not
 the Solidity of the Matter,
 but its Stability. For, the
 Ancients believ’d the Heavens
 to be immoveable; and the
 Holy Writers seem to be of
 this Opinion, that the Hea-
 vens were of a fluid Substance,
 and yet stable.

(o) Mean time, *Ulysses*,
 who conducted the Sacred He-
 catomb to *Apollo*, arriv’d in
 the Port of *Chrysa*.] *Homer* is
 so exact a Geographer, that he
 not only sets down the Di-
 stance of the Places he men-
 tions, but likewise describes
 them so, as that their Situa-

tion may be certainly known.
 Here we see, that this *Chrysa*
 was not distant above a Day’s
 Journey from the Port *Ulysses*
 set out from; since *Ulysses* ar-
 riv’d the same Day soon e-
 nough to make a great Sacri-
 fice, to sit a considerable Time
 at Table, and to have full
 Opportunity to sing Hymns
 to *Apollo*, before the Sun was
 set; Therefore, *Chrysa* cou’d
 not be above six or seven hun-
 dred *Stadia* (Furlongs) from
 the Port, as *Strabo* has ob-
 serv’d. Now, we reckon a
 thousand or twelve hundred
Stadia for a Day’s Journey.
 As for the Situation, we see,
 that at this *Chrysa* there was a
 Port, and near it a Temple
 sacred to *Apollo*. This Re-
 mark was necessary to prevent
 such Readers as are curious in
 Geography, from following
 the Mistake of some Anci-
 ents, who, being unacquaint-
 ed with old History, thought
 that *Homer* spoke of another
Chrysa, which was near *Ha-*
maxita; for this latter had
 neither Port nor Temple, nor
 was it built till a long time
 after the Trojan War. See
Strabo, Lib. 13.

of *Chrysa*; the Sails are furl'd, and down the Mast is drawn, then taking to their Oars they gain the Strand; and having cast their Anchors, tye the Ship with Cables to the Shore; they disembarque, and bring the Victims forth. *Ulysses* takes *Chryseis* by the Hand, and leads her to the Altar; resigning there his Charge to her dear Father, he thus bespoke him: "*Chryses!* "
 " the King of Men has sent me to render you
 " your Daughter, and to offer a Sacrifice in Fa-
 " vour of the *Greeks*, that nothing may be
 " wanting on our parts to atone the God that
 " has so sore chastis'd us.

This said, he gave her into *Chryse's* Hand, (p) who, with a Heart brim-full of Joy, receiv'd her. The Victims strait, in comely Order rang'd, a Circle form, the Altar in the midst. The *Greeks*, with washen Hands, (q) prepare the sacred Barley, whilst *Chryses*, lifting up his Arms to Heaven, with a rais'd Voice pray'd thus in their Behalf. " God, with the silver Bow!
 " vouchsafe to hear me; thou, who fam'd
 " *Cilla* dost protect, and *Chrysa*; whom *Tenedos*
 " obeys; hear him, whom thou before wast
 " pleas'd to hear. Thou once hast honour'd
 " me, and taken Vengeance upon the *Greeks*,
 " for injuring thy Servant; now likewise, let

(p) *Who, with a Heart brim-full of Joy, receiv'd her.* *Chryses* receiv'd her without saying a single Word to *Ulysses*; for what could he have said, knowing that *Agamemnon* sent her back against his Will?

(q) *Prepare the sacred Barley.* The first thing they did, after the Victim was at the Foot of the Altar, before they slew it, they sprinkled upon its Head about a handful of Barley parch'd with Salt.

" my

" my Prayer successful prove, and cease the
 " dreadful Plague which so afflicts them !

After this Prayer, which *Apollo* heard; the
 others likewise pray'd in solemn Form; then
 casting sacred Barley on the intended Victims,
 and *r*) turning back their Necks towards Hea-
 ven, (*s*) they slew and flead them. The Thighs,
 cut off, (*t*) were wrapt in double Fat; (*u*) Col-

(*r*) *Turning back their
 Necks towards Heaven.*] As
 they always did to the Vi-
 ctims which they sacrific'd to
 the Celestial Gods.

(*s*) *They slew and flead
 them.*] I do not know the
 Reason why he, who translated
Homer before me, left out the
 whole Description of this Sa-
 crifice, of which he has not
 so much as spoke a Word:
 Perhaps, he thought 'twou'd
 dishonour his Translation. I
 am far from thinking so. I
 am of Opinion, there's no-
 thing which one ought more
 religiously to translate, than
 what concerns the Customs
 and Ceremonies of the An-
 cients; they ought to be pre-
 serv'd in all their Simplicity:
 For it often happens, that
 what one takes at first for a
 thing of small Consequence,
 is however very considerable,
 as may be seen by this single
 Passage; the Sacrifice which
Homer here describes as one of
 the principal Ceremonies of
 the Pagan Religion, is per-
 fectly conformable, in several
 Things, to the Sacrifices
 which God himself requir'd
 of his People. The Sons of

Aaron flead the Victims, cut
 all their Members in Pieces,
 laid the Wood upon the Al-
 tar, kindled the Fire upon it,
 offer'd for a Burnt-Offering
 some Parts of these Victims,
 with the Pieces which they
 had cut off, and cover'd the
 whole with Fat; for all the
 Fat belong'd to God. You
 need only read the first and
 second Chapters of *Leviticus*.

(*t*) *Were wrapt in double
 Fat.*] We just now shew'd,
 that all the Fat of the Vi-
 ctims belong'd to God. The
Pagans took this from the
Hebrews, and in their Sacri-
 fices they burnt all the Fat in
 which the Thighs were wrapt,
 as the most considerable Part
 of the Victim; and they
 wrapt them in a double Caul
 of Fat, that the Thighs
 might burn more easily; for
 they had a Superstition con-
 cerning that: If a Thigh fell
 out of its Caul of Fat, they
 thought the Sacrifice was in-
 auspicious. Therefore *Διτρυ-
 χα τριπλυντα* signifies here
 wrapping them in double Fat.

(*u*) *Collaps of other Parts
 were skew'd upon them.*] *Ἐκδοθεῖν*, signifies properly,

lops of other Parts were skewr'd upon them; the Priest himself apply'd them to the Fire, and pour'd the Wine upon them. Near him the Boys attended (w) with their Spits. After the Fire had quite consum'd the Thighs, and when they had eaten of the Entrails, they cut the rest in Pieces, and roasted them; which done, and all Things else in Readiness, they sat them down to Table. (x) Each was contented with

to take a little Piece of each Part of the Victim, and to put it, instead of the Whole, into this double Caul of Fat, which wraps up the Thighs: And by virtue of these little Pieces, which were as a kind of *Primitia*, all the Members from whence these Pieces were cut, might be eaten by the Assembly.

(w) *With their Spits.* These were not Turning-spits; for it does not appear, that in Homer's Time this way of roasting Meat was known; they were Spits to be laid on the Coals, a sort of Gridirons.

(x) *Each was contented with his Portion.* The Ancients gave each Man his Portion separately; and this is what is call'd *δύρα εἶον*, an equal Feast, because the Portions were so. Homer expresses himself so clearly in this Passage, that I wonder the Signification of the Word has been disputed; there being no room for the least Doubt. The Ancients did not eat as we do; that is to say, they did not serve the Meat in

Dishes from whence each took where he lik'd, or from whence the Master of the Feast serv'd Each at several times; but as soon as the Meat was serv'd in, each had his Portion set before him with the greatest Equality possible. By this, Men were put in mind, that Equality, being the strongest Band to unite Cities and People, was also very necessary to unite Guests at the Table. Those who cut the Parts were not Officers or Carvers, but the Masters of the House themselves, Princes and Kings. At Sparta, those who perform'd this Function, were the *Polemarchi*, or Generals of the Army, who were out of their Post; *Lysander* did it in Asia, under King *Agessilaus*. This Distribution, by keeping the ancient Simplicity and Frugality, gave Opportunity also to honour those who had deserv'd well of the Publick; for then they either gave them a double Part, or cut them a Slice of the best. But as Luxury, Superstition, and Niceness, were introduc'd,

his proper Portion, and when they had eat and drank to Satisfaction, the Urns were fill'd with Wine, which the Boys administred in Cups to all the Company alike. After the first Libations to the Gods, the Remnant of the Day was spent in Singing joyful *Pæans* to *Apollo*; (y) nor were their Hymns ungrateful to the God.

At Sun-set, and the Coming of the Twilight, the *Greeks* return'd, and rested on their Decks. The next Day, when the Rosy-finger'd Morn began to paint the Mountain-Tops, they woke, and set all Hands at Work to put to Sea. *Apollo* had prepar'd a prosperous Wind; the Mast was rear'd, and every Sail was spread, and soon the lessening Shore was out of Sight; spooning before the Wind the Vessel runs, and cuts the foamy Waves that dash against it.

Soon did they reach the *Grecian* Camp, and haul the Ship on Shore, and lay it upon Rollers; then all dispers'd, each to his proper Station.

Mean time, the God-like Son of *Peless*, fretting, shut himself up retir'd within his Ship,

this Custom of Portions ceas'd; for, as *Plutarch* says, How cou'd Pasties, Tarts, Ragoufts, Sauces, and all the other Delicacies, which Luxury hath invented, be equally divided? they were only continu'd in Sacrifices and publick Feasts, a great Proof, that they were persuaded, this Partition kept up Temperance and Frugality. But the greatest Proof of the Wisdom of this Portioning, is, that

our Religious Communities retain the same Practice, for they have found the Necessity of it.

(y) Nor were their Hymns ungrateful to the God.] *Hom*er every-where teaches, that God takes a Pleasure in the Piety of Men, and that he is rejoyc'd to see the Homage, which they render him to obtain his Blessing, or appease his Wrath.

(2) nor ever went to those Assemblies, where Men acquire such Glory by their Counsels, nor join'd his Aid in Battle; but sat, unactive, yielding himself to be consum'd by Sorrow, (a) and sighing after loud Alarms and Combats.

Twelve Days were gone, and *Jove* was re-ascended up to the blest Abodes, follow'd by all the lesser Powers: When *Thetis*, who remember'd well her Promise, left, at the Break of Day, the deep Abyss, and mounted up to Heaven. There, on the highest Point of high *Olympus*, she found *Saturnian Jove* at proper Distance from all the other Powers. She plac'd herself before him; her Left Hand did embrace his sacred Knees, (b) her Right she put beneath

(2.) Nor ever went to those Assemblies, where Men acquire such Glory.] This is a thing which seems to me remarkable. Homer gives no Epithet to *Battle*, but gives a very honourable one to *Senates*, by calling them *κροταλαιοί*, which render Men illustrious. This great Poet therefore prefers the Reputation, which is acquir'd in Assemblies, and Councils, to that which is acquir'd by Fighting; and this Preference seems to me very just. Man is only considerable by his Understanding; without this, all his Courage and Strength are useless; he is a heavy Machine, which wants its principal Spring.

(a) And sighing after loud Alarms.] *Achilles*, to gratify his Revenge, deprives himself

of the Thing that is most dear to him. Homer do's not suffer us to lose a Moment's Sight of the Valour of that Prince; he extols it by the most remarkable Strokes, and gives a marvelous Idea of it.

(b) Her Right she put beneath his Chin.] This was the ancient manner of saluting and petitioning. You may see Examples of it in the Second Book of *Kings*, Chap. xx. 9. We read, that *Joab* seeming to salute *Amasa*, takes him by the Chin. *Dixit itaque Joab ad Amasam, salve, mi frater, & tenuit manu dexteram Amasæ, quasi osculans eum.* And *Joab* said to *Amasa*, Art thou in Health my Brother? And *Joab* took *Amasa* by the Beard with his Right-Hand to kiss him.

his

his Chin; and thus preferr'd her Suit: "Sire of
 "the Gods and Men! If, or in Word or Deed,
 "I ever pleas'd thee; if e'er my Services Ac-
 "ceptance found; hear, I conjure thee, my
 "Request, and grant it! Since, of all Heroes,
 "my lov'd Son is He (c) whose Breath is to
 "expire most immaturally, fill the short Measure
 "of his Days with Honour. The Son of
 "Atreus has, with foul Disgrace, stain'd his
 "white Fame, and dispossest him of his
 "rightful Prize, with which the Greeks had
 "recompens'd his Valour. But thou, whose
 "Providence extends o'er all, exert thy Ju-
 "stice, and espouse his Cause; give Victory
 "to the Trojans for a while, till Greece make
 "high Amends for this Affront, and with
 "augmented Honours buy his Pardon.

She spoke; but thoughtful Jove made no
 Reply. Silent he sat; but *Thetis* kept her Hold,
 and even more straitly pressing him, she said:
 "Either refuse or grant me my Request; what
 "can Jove fear? Then plainly let me know,
 "that I, of all the Gods, am honour'd least.

The God who darts the Thunder thus re-
 ply'd, but first he sigh'd profoundly from his
 Breast: (d) "Know'st thou what Mischief

(c) *Whose Breath is to expire most immaturally.* That was not true; there were a great many Heroes shorter-liv'd than *Achilles*. But what *Thetis* do's here, is what *We* do every Day: The Misfortunes of other People affect us but little; we always think, that the Evils which happen

to ourselves are greater and more singular than those which happen to our Neighbours.

(d) *Know'st thou what Mischief thou art going to make.* *Homer* describes in this Place under the Names of the Gods, the Disorders and Broils which often happen in the Houses of Princes.

"thou.

" thou art going to make, by thus obliging me
 " to anger *Juno*, who will not fail to teaze
 " me with her Brawling, and din my Ear with
 " her licentious Tongue; for she lets no Occa-
 " sion slip of Scolding; even in the Presence
 " of the Gods I have it. Already I'm re-
 " proach'd with favouring *Troy*, and often she
 " upbraids my partial Power; but hasten hence,
 " lest she shou'd see thee here; (e) and leave the
 " Care of thy Request to me; and, that thou
 " mayst not doubt of what I promise, I will
 " confirm it to thee (f) with a Nod, the surest
 " Seal among th' immortal Gods, with which
 " I ratify the Grants I make. Whate'er this
 " Sanction of the Head enacts, (g) it nor de-
 " ceives, nor is to be recall'd, nor does it ever
 " fail to come to pass.

This said, (h) with his black Brows the Son
 of *Saturn* nodded; th' Ambrosial Locks of his

(e) *And leave the Care of thy Request to me.*] Homer teaches, that no domestick Reason shou'd hinder us from making our Benefactors that Acknowledgment which is due for the Services we have receiv'd from them.

(f) *With a Nod, the surest Seal.*] 'Tis plain from hence, that Homer knew this Truth, That the Head is the Seat of Reason; and teaches thereby, that whatever the Head has approv'd of, ought to be immutable; that neither Equivocations, nor Reservations, nor Restrictions, ought to dispense with our Promise.

(g) *It nor deceives, nor is*

to be recall'd, nor does it ever fail to come to pass.] Homer here puts together the three Causes which generally hinder Men from keeping their Promise, Fraud, Repentance, and Impotence; neither of which are found in God; for what he promises, never deceives; God deceives nobody; it is irrevocable, for God is not subject to Repentance; and it never fails to come to pass, for God is Almighty, and does whatsoever he pleases with his Creatures.

(h) *With his black Brows the Son of Saturn nodded.*] Nothing can compare to the

immortal

immortal Head were strongly shook, and whole *Olympus* trembled. This done, the Goddess left the Skies, and plung'd into the Sea. *Jove* mov'd into his Hall: At his Appearance, the Gods arose, and reverently met him; nor was there one that durst expect him, sitting. Scarce was he mounted on his Throne, but *Juno*, whose Mind misgave her as to *Thetis's* Errand, (i) having observ'd her in close Conference with him, began to rattle *Jove*, in Terms like these: "Clandestine *Jove*! Which of th' " Immortals was it, to whom you just now gave " a private Audience? Apart from me you slyly " take your Measures, and I must ne'er be let

Grandeur, Majesty, Strength, and Harmony of the three Verses which *Homer* uses to express the Sign made by *Jupiter's* Eye-Brows. I content myself to render the Sense as faultless as I possibly cou'd, and to give a slight Idea of it; for how cou'd I come near the Magnificence and Harmony of those Verses, in our Tongue? I am not surpriz'd at the Effect, which, it is said, the Original had heretofore on the Mind of *Phidias*. That great Sculptor being about to make a Statue of *Jupiter*, and not being content with the Idea and Model which he had in his Head, went into the School of a Rhetorician, who was explaining *Homer* to his Disciples, and was upon this very Place, of which he was shewing the Beauty. *Phidias* was so struck with it, that going out while his Imagination

was full of its Object, he made one of the finest Works Antiquity ever saw. The same thing is said of the Painter *Euphranor*.

(i) Having observ'd her in close Conference with him.] *Homer*, as some have observ'd, commonly gives to Gods, and Men, and inanimate Things, Epithets, which are as Surnames, constantly accompanying them, because they design and explain their Nature. Thus *Minerva* is call'd the Blew-Ey'd Goddess, γλαυκῶπις; *Juno*, λευκώλεον, White-Arm'd, and βοῶπις, Large-Ey'd; and *Thetis* ἀργυροπόδιον, Silver-Footed, to shew, that the Sea is clearer by the Banks, than in the Deep, where its profound Waters look black and obscure; or simply to denote the Beauty of the Person by that of the Feet.

“ into your Secrets ; a Wife, forsooth, ’s unworthy of that Favour.

To this the Sire of Gods and Men reply’d :

“ (k) *Juno*, expect not to participate in all my Councils, tho’ thou art a Wife ; the Weight would be too heavy for thy Strength. (l) But, for what’e’er is fitting you should hear, none, or in Heaven or (m) Earth, thou’d know it sooner. What I conceal from all the other Gods, and do alone transact, apart from them, enquire not into, nor, too curious, search.

To which, (n) Majestic *Juno* made this

(k) *Juno*, expect not to participate in all my Councils.] *Homer* very well teaches by this Fiction, that the Secrets of God, and the hidden Providence, which he exercises in the Conduct and Government of the Universe, are impenetrable, and that neither Men nor Angels themselves know more than what he is pleas’d to reveal to them. *Nec est investigatio sapientia ejus*, *Ha.* xl. 28.

(l) But for what’e’er is fitting you shou’d know.] *Homer* teaches here, that there are some things which Husbands ought to communicate to their Wives, and that there are others which they ought to conceal.

(m) Or Earth.] *Jupiter* adds this to calm the Jealousy of *Juno*, who very often found that he preferr’d Mortals to her, tho’ a Goddess.

(n) Majestic *Juno*.] The Greek says, *The Venerable*,

Large-ey’d Juno, Βοώπις τόν-
νιζα Ηοη. And it is necessary
once for all to explain this
Epithet, Βοώπις, which the
Ignorant would turn into Ri-
dicule, as if *Homer* had said,
Bull-ey’d Juno: Βοῦ is an
Epitatic or Augmentative Par-
ticle, Βοῦ τὸ μέγας, καὶ πολὺ
δηλοῖ Ἀέκωνας, says *Hesychius*,
and Βοώπις signifies properly
one that has large Eyes, and
consequently beautiful. The
same *Hesychius*, Βοώπις, μεγα-
λόφθαλμος, εὐόφθαλμος. A-
mong the Greeks, the greatest
Eyes were reckon’d most beau-
tiful ; wherefore, the Women,
to enlarge them, us’d certain
Astringent Powders, which
being incorporated with their
Paint, shrunk back their Eye-
lids, and made their Eyes
seem bigger ; and such was
the Drug, call’d *Stibium*. *Pliny*,
Book 33. Chap. 6. *Stimmi vel Stibium sœvina --- Vis ejus adstringere & refrigerare, principalis autem circa oculos :*

Answer :

Answer: " Severe *Saturnius*, Why this Speech
 " to me? When have I press'd to be your Con-
 " fident, or when intrude myself into your
 " Secrets? I think, I've been a very passive
 " Wife; and if I now am troublesome, it is
 " because I fear the Silver-footed *Thetis* has
 " surpriz'd you; for she attended early at your
 " Levee, embraced your Knees, and went
 " away exulting. I fear, that Nod you gave
 " was not in vain; too sure you promis'd Ho-
 " nour to her Son, and, at the *Grecian's* Cost,
 " to espouse his Quarrel.

To which the lowering Thunderer thus re-
 ply'd, " Thou restless Pryer into all my Actions,
 " where'er I go, still thou art at my Heels; sure
 " to be haunted by thy cursed Jealousy, and yet
 " 'tis Labour lost; for, after all, you never
 " shall prevent what I resolve, and you but
 " grow more odious to me by it, and conse-
 " quently make your Case still worse. Sup-
 " posing to be true, what you imagine; it is
 " what pleases Me, and ought to Be. Sit quiet.

namque idem etiam plerique
Platyophthalmum id appella-
vere, quoniam in calliblepha-
ris mulierum dilatant oculos.
Female Sibium hath an A-
stringent and Refrigerative
Virtue, and was particularly
us'd for the Eyes; and some
Authors have call'd it Play-
ophthalmum; because, being
mix'd in the Paint which
is us'd for the Eye-lids, it ren-
ders the Eyes larger and wider.
 This Secret was not only
 known in Greece and Asia, as
 we find in a Greek Author,

who calls it the Paint of Om-
 phale, Queen of Lydia, *με-*
λαιναν σικκινον ομαρ. γραφο;
 in Italy and Africa, as we see
 in Tertullian, who says of the
 Women of his Time, *oculos*
fuligine porrigunt; and in a-
 nother Place, *ipsum illum pul-*
verem, quo oculorum exordia
producuntur; but it was also
 known in Judah, as we learn
 in Holy Writ. In the Fourth
 Book of Kings, you see *Jeze-*
bel, qua depinxit oculos suos
sibio.

" and

“ and contented, as becomes you, (o) for if I
 “ am provok'd to lay Hand on thee, not all
 “ the Gods that are in Heaven can help
 “ thee.

The mighty Goddess, frighten'd at this Threat,
 sat silent down, and smother'd her Resentment;
 all the celestial Inmates sigh'd for Grief, and
Vulcan, famous in the Art of Smith'ry, to calm
 and sooth his Mother, thus began: “ What pe-
 “ sistent Doings are here! A blessed Life this,
 “ if all Heaven must be put in an Uproar for
 “ a Pack of miserable Mortals! There can be
 “ but little Pleasure in Heaven, (p) when the
 “ Gods fall out with one another; for my
 “ part, I should advise my Mother, tho' she
 “ has no need of such a Counsellor, to be o-
 “ bedient to *Jupiter*, and carry herself ob-
 “ ligingly, that he may not be provok'd to
 “ Wrath any more, and spoil our Mirth; for,
 “ if he pleases, he can turn us all out of Hea-
 “ ven, being stronger than all the Gods put

(o) For if I am provok'd
 to lay Hand on thee.] At
 first sight, there seems to be
 a Harshness and Indecency
 in these Threats which *Jupiter*
 us'd against *Juno*; but besides
 that *Homer* describes, under
 the Names of Gods, the Dis-
 orders, which often happen
 in the Families of the greatest
 Princes, as I have already
 said, Who sees not, that the
 Allegory saves all this pre-
 tended Indecency, and that
Homer, under this Cover, ex-
 plains the Action of the Ele-

ments? You need only see
Enslathius.

(p) When the Gods fall
 out with one another.] What
 Abhorrence ought not Men to
 have for Dissension, since
 this unhappy Division which
 was crept among the Gods,
 disturb'd ev'n their Felicity,
 and hinder'd them from en-
 joying the Delights of Hea-
 ven itself? This is a very im-
 portant Moral, and indeed,
 the whole Subject of the *Iliad*,
 which *Homer* often sets before
 our Eyes, that it may have an
 Effect upon us.

“ together.

“ together. Therefore, pray, Mother, humble
 “ yourself to him, and be good-humour’d,
 “ and you shall soon see him (q) put on a
 “ pleasing Look.

With this, he rose boisterously up from his
 Seat, (r) and filling a large Bowl of Wine, pre-
 sented it to *Juno*: “ Patience, dear Mother,
 “ said he, and submit to whatever befalls you,
 “ for fear I should have the Dissatisfaction of
 “ seeing you struck, without being able to re-
 “ lieve you; for *Jupiter* is more than a Match
 “ for any of us all. I shall never forget, when
 “ I once before ran in to your Assistance, he
 “ took me by the Foot, and threw me down
 “ from Heaven. I was tumbling in the Air
 “ all Day; and, about Sun-set, (s) fell, almost
 “ dead, in the Isle of *Lemnos*. There (t) the
 “ *Sinthians* took me up, and dress’d my
 “ Wounds.

His Mother could not forbear Smiling, and
 took the Cup her Son had fill’d. He afterwards

(q) Put on a pleasing
 Look.] For God is merci-
 ful; and Submission soon dis-
 arms his Wrath.

(r) And filling a large
 Bowl of Wine, presented it
 to Juno.] The Greek Word
ἀμφιπύρελλος signifies a double
 Cup, that is to say, a Cup with
 two Bottoms, one whereof is
 Basis to the other. *Eustathius*
 mentions a Passage in *Aristo-
 til*, which explains the Fi-
 gure of this Cup, by a Com-
 parison drawn from the Ho-

ney-Comb, where are seen
 little Cells back to back.

(s) Fell, almost dead, in
 the Isle of Lemnos.] This
 Fable of *Vulcan*, precipitated
 down to the Isle of *Lemnos*,
 only shews the Nature of this
 Island, which abounded with
 subterranean Fires continually
 breaking out; wherefore ’twas
 anciently call’d *Æthalia*, The
 Burning Island, and was con-
 secrated to *Vulcan*.

(t) The Sinthians.] The
 Name of the first Inhabitants
 of the Isle of *Lemnos*.

serv’d

serv'd round to all the other Gods ; and as the Cup was empty'd, he still replenish'd it with Heav'nly Nectar, drawn out of sacred Urns. (u) An endless Laughter seiz'd the blest'd Immortals, (w) at busy *Vulcan's* Eagerness to serve them.

(x) Thus they continu'd feasting all the Day, until the Setting of the Sun ; nor wanted any thing their Hearts could wish, either for Chear or Musick. *Apollo* touch'd the Lyre, the Muses sung alternate. But when the Sun withdrew his splendid Light, sinking into his wat'ry Bed ; the Gods retir'd home, (y) each to his rich Apartment, built by the Art of *Vulcan*. The Thunderer ascended to his Bed, where

(u) *An endless Laughter seiz'd the blest'd Immortals.*] You must observe the Difference which *Homer* makes between *Jupiter*, *Juno*, and the other Gods: *Jupiter* do's not laugh at all at this Story of *Vulcan*; *Juno*, to preserve some Gravity, only smiles; and the other Gods, as being much inferior, laugh heartily, or as *Homer* says, with an *inextinguishible Laughter*, that is to say, an endless one.

(w) *At busy Vulcan's Eagerness to serve them.*] *Vulcan*, who limpt on both sides, cou'd not be so eager, without making a very pleasant Figure ; but *Homer* contents himself with saying, that the Gods laugh'd at his Bustling, without explaining the true Cause of their Laughter ; he

suppresses it, as *Eustatius* says, That he might not seem to fall unseasonably into the Satyrical Style, *ἵνα μὴ δοκῇ σιλλαινεῖν ἀναίτιος*. To conclude, the Ancients said that *Vulcan* was Lame on both sides, to shew the Nature of Fire, which cannot go far without Wood, any more than a lame Man without a Stick.

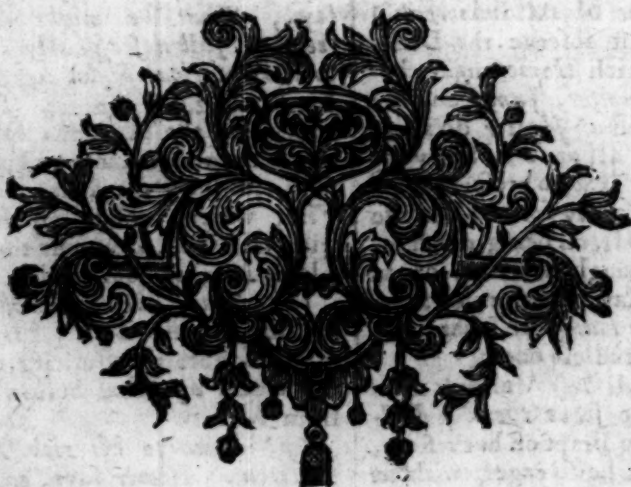
(x) *Thus they continu'd feasting all the Day.*] *Homer* describes the Felicity of the Gods, by Ideas borrow'd from Men.

(y) *Each to his rich Apartment.*] *Homer* says, *each to his House*, and he repeats this Word twice ; and it is said, that from this Passage the Ancients took the Idea of the twelve Houses in the Zodiac.

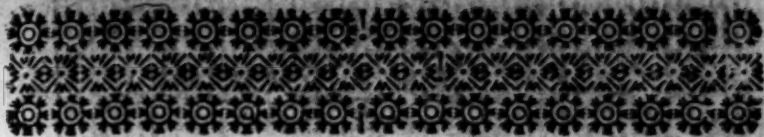
sometimes he repos'd. (2) Close by his Side
Imperial *Juno* lay.

(2) *Close by his Side Imperial Juno lay.*] A certain Scholiast observes here, that of all the xxiv Books of the *Iliad*, the first is the only one in which there is not the least Simily or Comparison. This proves, that *Homer* thought the Beginning of an *Epic Poem* cou'd not be too simple; and that the great Figures are not in season till after the Action is well expos'd, and the Reader instructed. Yet *Virgil* did not follow this Method. He

made no difficulty to throw into his first Book of the *Aeneid* three or four fine Comparisons. But what persuades me, that the Simplicity of *Homer* is preferable, is, that he keeps to it in the *Odyssey* likewise, the first Book whereof has not one Comparison; there is only one Image deliver'd in three Words, as in the first Book of the *Iliad*. This Conduct may serve instead of a Precept.



Argu

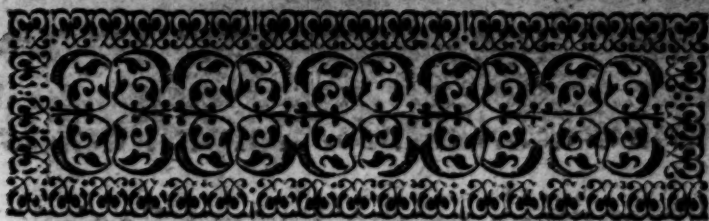


Argument of the Second Book.




Jupiter, remembring the Petition of Thetis, and being resolv'd to heighten the Glory of Achilles, sends a deceitful Dream to Agamemnon, with Orders to draw out all the Grecian Forces to Battle. Agamemnon communicates this Dream to the Princes, and then summons a general Assembly of the Greeks, wherein, to make a Tryal of them, he gives Orders to prepare for their Return to Greece. The Troops, tir'd with the Length of the Siege, and not in the least aware of the King's Design, presently disperse themselves, and are going to get ready their Ships; but are retain'd by Ulysses and Nestor; some being prevail'd upon by fair Means, and others by Threats. Ulysses chastises the Insolence of Therites, who rails against Agamemnon. This Prince, after having offer'd Sacrifice to Jupiter, and splendidly treated the Generals, draws out his Troops in Order of Battle; which gives Occasion to enumerate the Ships, and Captains of the Greeks, and likewise the Forces of the Trojans and their Allies.





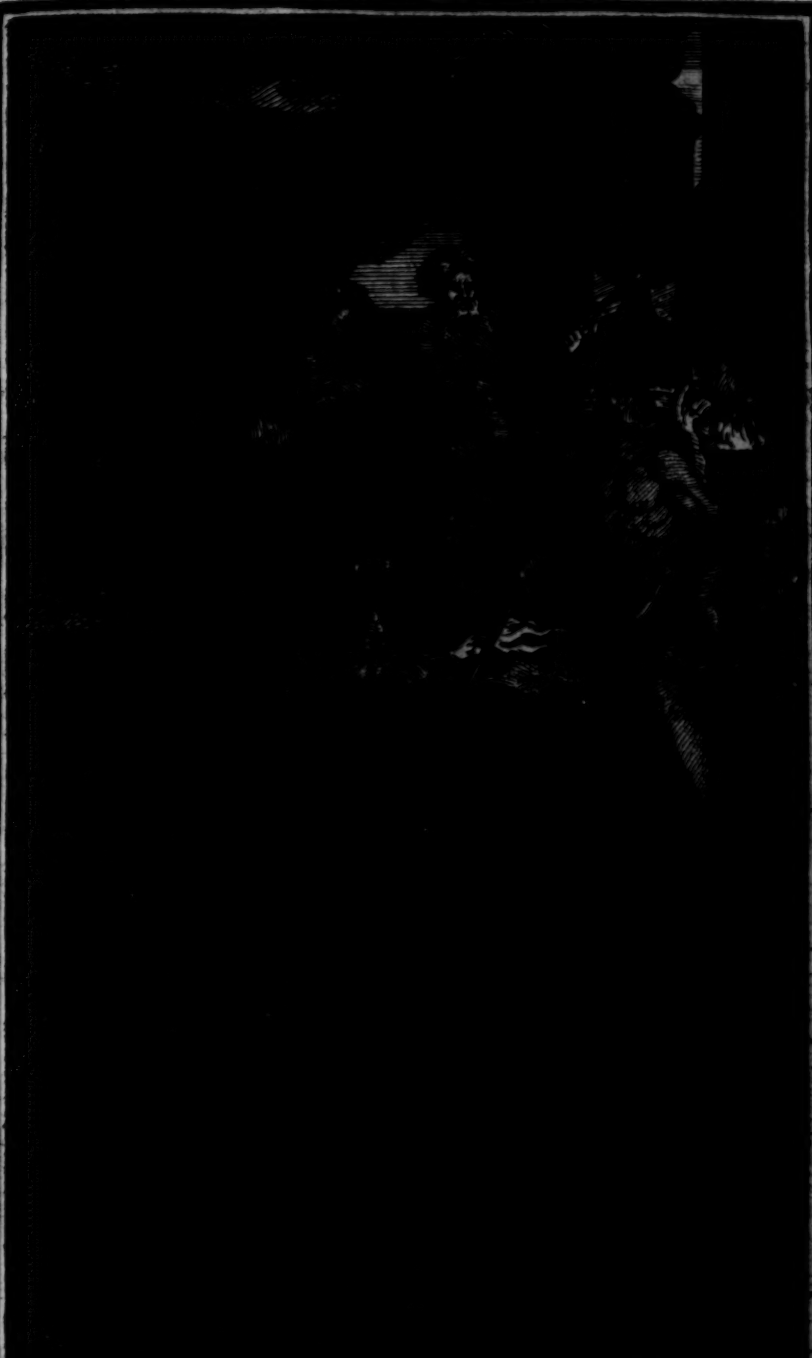
THE
I L I A D
O F
H O M E R.
B O O K II.

(a)  HILE all the other Gods,
and likewise the whole *Grecian* Camp, enjoy'd profound
Repose, *Jove* tasted not the
Sweets of Sleep. He me-
ditated on the speedy'st Means to raise the
Glory of *Achilles*, and cause the *Trojans* to

(a) *While all the other Gods, and likewise the whole Grecian Camp, enjoy'd profound Repose.* Some ancient Critics have condemn'd this Passage, pretending it was ridiculous to say, that none but *Jupiter* was awake in Heaven; and that 'twas giving a very bad Idea of the Gre-

cian Captains, and of the Discipline which they caus'd to be observ'd, to say, that the whole Army was asleep; this Army, say they, was finely guarded, the mean while. But *Aristotle*, more judicious than these Censors, justify'd *Homer*, by shewing in the XXVI. Chapter of his Po-

destroy



Jupiter resenting the affront done to Achilles, & espousing his Cause, sends
while Juno's asleep a deluding dream to Agamemnon, to excite him to give
Battle to the Trojans.

A. H.



destroy the *Greeks* on board their very Ships. At length, the best Expedient he could think of, was, to send a lying Dream to *Atræus's* warlike Son. Calling, therefore, that Dream to him, (b) "Seducer Dream, said he, Go "swiftly to the *Grecian* Ships: Enter the "Tent of *Agamemnon*, and tell that Prince "what I command thee; Bid him cause all "the Forces of the *Greeks* to arm, then "bring them up before the Walls of *Troy*; "tell him the Time is come, that City "shall be his; that the Immortals are no more "divided; that *Juno* has, by Prayers, pre-

tics, that this is spoken figuratively, and that the Poet writ *All*, for the greater Part, which is very common. See the Remarks.

(b) *Seducer Dream*, Go swiftly.] This likewise is a Passage, which has exercis'd the Censure of the ancient Critics, who were shock'd, that *Homer* shou'd make *Jupiter* guilty of a Deceit, and the Author of a Lye; but this Conduct of *Jupiter*, in *Homer*, has been very well justify'd and explain'd in the Remarks on the XXVI. Chapter of *Aristotle's* Poetics, wherein it is made appear, that God often uses the Wickedness of Creatures to accomplish his Judgments, as is seen in the History of King *Ahab*, when God had resolv'd to destroy him. For there the true God sends

to that King the Spirit of Lying to seduce him, as *Jupiter* here sends the seducing Dream to *Agamemnon*. Besides, one may say, that if *Agamemnon* was deceiv'd, it was solely his own Fault, in not having rightly understood and explain'd the Words of the Dream, which order'd him to arm *All* the *Greeks*, and to draw out *All* his Army *now* and this he fails to do; for he is not reconcil'd with *Achilles*, nor does he fortify himself with the Troops and Strength of that Prince, to give the Assault. He wou'd succeed, and yet retain his Anger and Spirit of Revenge; but this is not the Way to obtain good Success. Thus this Passage, far from presenting any thing like Blasphemy, on the contrary, contains a very pious and useful Instruction.

“vail’d upon them, (c) and Ruin hangs o’er
“every Trojan’s Head.

This Order being receiv’d, the Dream departs. Quick to the Grecian Ships he hastes, and makes directly to *Atride’s* Tent. There finding him, wrapt in the Arms of sweet Ambrosial Rest, (d) he perches on the Prince’s Head. Taking the Form of *Nestor*, Son of *Nelus*, (e) whom *Agamemnon* honour’d most of all the Chieftains, he thus bespeaks him :
“Sleep’st thou, O Son of Warlike *Atreus*?

(c) *And Ruin hangs o’er every Trojan’s Head.*] This is a Continuation of the preceding Critique. These Words, *Τρωεσσὶ δὲ κῆδε ἐφύετο*, were not in *Homer’s* Text in the Times of *Plato* and *Aristotle*, but it was *δίδόμεν δὲ οἱ εὐχος ἀπέχθαι*. The Critics were frighten’d at the Impiety contain’d in this Verse, where they fancy’d, *Jupiter* was made to tell a formal Lye ; for they read *δίδόμεν*, the Accent on the antepenultima, and *Plato* tax’d *Homer* with it. Wherefore, to save this Poet, they chang’d the Text by a pious Fraud, and this wretched Criticism so far prevail’d, that at this Time there had not remain’d one Footstep of the same Reading, if *Aristotle* had not preserv’d the Answer which *Hippias* made to this Objection. It sometimes happens, says *Aristotle*, that the Censures of Critics are solidly answer’d, only by changing the Tone, or

Accent, and thus it was that *Hippias* of *Thafos* sav’d *Homer* in this Place, where *Jupiter* sends a Dream to *Agamemnon* ; for they accus’d him of having made *Jupiter* tell a Lye, and this Accusation had been very well ground’d, if it was true, that *Jupiter* said *δίδόμεν*, we give him, &c. But by changing the Accent, you find that he commands the Dream only to promise him this Glory, *δίδόμεν*, give him, promise him ; and this is very different.

(d) *He perches on the Prince’s Head.*] *Homer* shews by this, that the Head is the Seat of the Soul, and consequently of the Imaginative Faculty.

(e) *Whom Agamemnon honour’d most, &c.*] These Words contain a secret Reason, why this Dream took the Figure of *Nestor*. Those who are most dear to us, are more easily thought of than others.

" A General who presides o'er numerous Coun-
 " cils, to whom so many Nations are com-
 " mitted, ought not to sleep the Night entirely
 " out. But listen well to what I say; for I
 " am sent from *Jove*, who, tho' remote, yet
 " ceases not his Care for you; nor is he un-
 " concern'd at what you suffer. (f) He
 " bids you, Cause all the Forces of the *Greeks*
 " to arm; then bring them up before the
 " Walls of *Troy*; (g) for now the Time is
 " come, that City shall be yours; the Pow'rs
 " immortal are no more divided; for *Juno* has
 " by Prayers prevail'd upon them, (h) and
 " Ruin hangs o'er every *Trojan's* Head; by
 " the Command of *Jove*. Observe my Words,
 " and bear them in thy Mind; lest, when
 " thou wak'st, and Cordial Sleep forsakes
 " thee, Oblivion shou'd prevail, and wipe
 " them out.

(f) *He bids you, Cause all the Forces of the Greeks to arm.*] I shall content myself to observe here once for all, that *Homer* always makes the Envoy repeat the proper Terms in which his Orders were deliver'd. This is respectful and decent. By what Authority can an Envoy change any of the Terms of his Commission? Is he wiser, is he greater, than he who sent him? An Ambassador shou'd always say what he was bid, and in the manner he was bid. He may add, but he ought never to omit any thing. This Custom

is well observ'd in Holy Writ.

(g) *For now the Time is come.*] This is likewise what deceives *Agamemnon*. He takes now the Time is come for the present Time; whereas this Expression is often us'd for a future Time, but which is not very far off; so the Word of the Text, *now*.

(h) *And Ruin.*] Here these Words are in their right Place; for thus the Dream executes the Order which *Jupiter* gave him to promise *Agamemnon* a great Glory. There is no greater Glory for him, than the Ruin of the *Trojans*.

Concluding with these Words, he left the Prince revolving in his Mind a thousand glorious Things which never were to happen. He fancy'd, *Troy* must yield that very Day; imprudent as he was, (i) he knew not the Designs of *Jove*, who was preparing bitter Woes for *Greeks* and *Trojans* both. Starting from Sleep, (k) the Heav'nly Voice remains, still circumfus'd and sounding in his Ears. He sits upon his Bed, puts on a new-made Tunick very fine; then threw his Royal Cloak around his Shoulders, cover'd his handsome Feet with stately Buskins, hung his rich Sword upon his Shoulder-Belt; then took the (l) Scepter of his Ancestors, That Scepter which was immortal in his Family; and with it hastens to the *Grecian* Ships. *Aurora* just had gain'd the Heav'nly Summit, and op'd the Day to *Jove* and all the Gods. *Atrides* bids the Heralds summon a general Council of the *Greeks*. The Heralds strait obey, and all the *Greeks* repair with Expe-

(i) *He knew not the Designs of Jove.*] For *Jupiter* knew very well, that he wou'd not rightly explain the Dream.

(k) *The Heav'nly Voice remains, &c.*] I have endeavour'd to shew the Intention of *Homer*, who admirably well expresses the Condition of those who wake out of a Dream; they think they still hear the Voice which spoke to them. But what is here very wonderful, and very advantageous for

Homer, is, that he says in three Words, what I cou'd not do in less than two Lines; and such Words! *ὅστις δὲ μιν ἀμφέ-χυν' ὕπνῳ*. What Harmony! The Dream is yet seen, the Voice is still heard!

(l) *The Scepter of his Ancestors, That Scepter which was immortal in his Family.*] What Diction! What Poetry! To shew that *Agamemnon* descended from a long Race of Kings.

dition to th' appointed Place. While this was doing, (m) he holds a Council of the Chiefs, in *Nestor's* Ship, and opens a Design which he had form'd, and which declar'd a solid Resolution. "Hear me, my
 "Friends, said he, and be attentive: This
 "Night, a Dream, descending from above,
 "appear'd to me, whilst I was plung'd in
 "Sleep; it had the Form and very Shape of
 "*Nestor*; it perch'd upon my Head, (n) and
 "us'd these Words: *Sleep'st thou, O Son of*

(m) *He holds a Council of the Chiefs.*] This Passage is important, for it shews us the Form of Government in those Times. The Kings decided nothing of themselves, but they assembled a Council consisting of the Chief of the Army or State, wherein they propos'd their own Thought; and if it was approv'd of, they put it in Execution, and offer'd it to the People, as it had been debated. Therefore *Dionysius of Halicarnassus* makes this Observation, in his Second Book, *Kings*, says he, *whether they were so by Succession or Election, had a Council consisting of the Chief and Wisest of the State, which Homer and the most ancient Poets witness. For the Power of those ancient Kings, was not like that of our present Kings, a full and absolute Power to do as they thought fit. And to this, that Passage of Aristotle has respect,*

in the Third Book of his *Morals*, Chap. V. wherein he treats of Council. This is evident, says he, *by the ancient Forms of Government which Homer imitated; for the Kings propos'd to the People what had been resolv'd before in Council.*

(n) *And us'd these Words.*] Here Homer repeats again the very Words of the Dream. *Zenodotus*, offended at this third Repetition, chang'd it, but very improperly, and he was blam'd by the ancient Critics, who were of Opinion, that Orders, in particular, might be repeated even three times in the same Term; besides, it was here absolutely necessary; for *Agamemnon* was to instruct all the Chiefs whom he had assembled. Homer thereby teaches, that it is not a Fault in an Oration to use Repetitions often, provided he does it a propos.

" Warlike Atreus? A General who presides o'er
 " numerous Councils, to whom so many Nations
 " are committed, ought not to sleep the Night
 " entirely out: But listen well to what I say;
 " for I am sent from Jove, who, tho' remote,
 " yet ceases not his Care for you, or sees with
 " Unconcern the Ills you suffer. He bids you,
 " Cause all the Forces of the Greeks to arm,
 " then bring them up before the Walls of Troy,
 " for now the Time is come, that City shall be
 " yours; the Powers Immortal are no more di-
 " vided; for Juno has, by Prayers, prevail'd
 " upon them, and Ruin hangs o'er every Tro-
 " jan's Head; by the Command of Jove. Observe
 " my Words, and bear them in thy Mind.
 " This said, (o) he disappear'd with rapid
 " Flight; and gentle Sleep forsook me. Now,
 " let's consult how we shall make the Greeks
 " take Arms. (p) I first will make a Tryal
 " of their Courage, and order them to fit

(o) He disappear'd with rapid Flight.] Homer was the first who gave Wings to Dreams. Euripides said after him, speaking of the Earth, *μακρον τελευτων οὐλοπον μυρε- γα*. Mother of black-wing'd Dreams.

(p) I first will make a Tryal, &c.] This Design Agamemnon form'd, to know who would go to the Battle with a free Will, and who would go only by Force. But let us give a little into this Design, to see whether it deserves the great Praise Homer gives it,

by calling it *ῥαθυμὴ βουλή*, a profound, solid Resolution; for at first it seems rather very imprudent. Agamemnon saw the Greeks discourag'd by the Absence of Achilles, and impatient to return home and abandon an Enterprize, from which they did not expect any good Success. How durst the King, therefore, in such a nice Conjunction, talk to them of returning, and even order them to embark? He might be too well assur'd of a ready Obedience. 'Tis herein the Depth and Wisdom of this Resolu-

" their

“ their Ships for Flight ; you, on the other
 “ hand, will use your best Endeavours to keep
 “ them back, by Speeches and Persuasions.
 Thus having spoke, he sits him down ; and
 Aged *Nestor*, King of *Pylus*, rising, began in
 Terms which well became his Wisdom :
 “ Wise Generals and Friends, If any other
 “ Greek had told this Dream, we shou’d have
 “ charg’d him with a Lye, and given no
 “ Credit to his Words; (q) but he, to whom
 “ *Jove* sent it, is the most Excellent of Kings,
 “ and Captain-General of the Army ; there-
 “ fore, let us our best Endeavours use to cause
 “ the *Greeks* to arm.

This said, he led the way ; and all the
 Kings arose, and paid Obeysance to their Ge-

tion consists. He orders the
 Chiefs to retain those who
 shou’d put themselves in a
 Posture of flying ; and he
 doubts not, but the Troops
 seeing their Chiefs have the
 Boldness to oppose the Orders
 of the General, wou’d chuse
 to stay, either through Fear,
 or a Confidence in the Wisdom
 of their Chiefs, who wou’d not
 have contradicted the King,
 had they not had some well-
 grounded Hope, and known
 some Things which the People
 were ignorant of. Besides, there
 is nothing so much to be fear’d
 by a General, as the having
 Troops who retain against him
 some Pique which they only
 wait for an Occasion to shew.
 He shou’d, as soon as possible,
 afford an Opportunity for ’em

to vent their Anger by mani-
 festing it, and this is what *A-
 gamemnon* does. Thus this
 Design, which at first seems
 rash and hazardous, has all the
 Success the King cou’d wish.
 Fighting is, in a Moment,
 more charming to the Troops
 than returning.

(q) But he, to whom *Jove*
 sent it, is the most Excellent
 of Kings.] Dreams are sent
 from God ; Kings are the
 Children of *Jupiter*, who com-
 mits to them the Conduct
 of Nations. It is therefore
 very probable, that *Jupiter*
 sends Dreams rather to those
 exalted Heads, than to the
 common People. This is ver-
 ry artful for establishing the
 Truth of the Dream.

neral. At the same time, the Troops arrive. As from a hollow Rock are seen to issue Legions of Bees, follow'd by other Legions; flying in Clusters on the Vernal Flowers; some here, some there, incessantly dispersing; so from their Tents and Ships the Greek Battalions hasten'd along in numberless Platoons. (r) Refulgent Fame, the Messenger of Jove, march'd at their Head, and urg'd them to proceed. Th' Assembly now begins to form itself, and from all Sides the Troops in Shoals advance. Earth groans beneath them while they take their Seats; Rumour and Tumult reign along the Shore; and nothing's heard but inarticulate Murmurs. Nine Heralds cry aloud to quell the Noise, proclaiming Silence, and to hear the Princes. At length (with much ado) the Troops being seated, and the loud Din compos'd, King Agamemnon rises. In his Right-Hand (s) he held his

(r) *Refulgent Fame, the Messenger of Jove, march'd at their Head.*] What Poetry! What Imagery! To signify that the King's Command being made known, obliges the Troops to repair to the Assembly, the Poet introduces Fame herself marching at their Head.

(s) *He held his Scepter.*] This Scepter had a great Reputation among the Greeks. It was in being, even in Homer's Time, and long after. It was worship'd at Charonea, where they sacrific'd to it every Day; the Supervisor of these Sacrifices,

who was chang'd every Year, kept it in his House during the Year. They pretended it was found with a great deal of Gold in Phocis, whither it was carry'd by Electra. The Phocians took the Gold, and those of Charonea the Scepter, to which they attributed a kind of Divinity, and even pretended it work'd Miracles. Therefore, Homer draws, as it were, the Genealogy of this Scepter, by telling so exactly how it came into Agamemnon's Hands. For my part, I am apt to think it owes all its Glory to Homer, who has so well sung it.

Scepter

Scepter of Command, the incomparable Work of *Vulcan*, who gave it to the Son of *Saturn*: *Jove* afterwards presented it to *Mercury*, and *Mercury* to (t) *Pelops*, skill'd in Horses; *Pelops* transmitted it to *Atreus*, Pastor of the People; *Atreus* bequeath'd it to *Thyestes*, rich in Flocks; from him it came to *Agamemnon*'s Hands, who many Islands, and all *Argos* ruled. *Atrides* leaning on this Scepter, with his Hand; (u) "My

(t) *Pelops, skill'd in Horses.* Homer in deducing the Succession of the Princes, who had born this Scepter, points at their different Characters and Inclinations.

(u) *My Friends* --- *Jove's Hand afflicts me, fore.* This Discourse of *Agamemnon* is one of those which the ancient Rhetoricians call'd *ὑποκρίσεις*, *dissembled, feign'd Discourses*, because the Speaker says one thing, and means another, of a very different, or quite contrary Nature; as *Agamemnon* does here, who by ordering the Troops to embark for Flight, wou'd oblige them to stay. The whole Art of these Speeches consists in maintaining (what we seem to desire, and yet do not) by Reasons so weak and easy to be refuted, that the Hearer, of himself, and without Study, may conclude the very contrary to what was urg'd. Homer here admirably teaches the Method of it, and it is an Art which cannot enough be prais'd. When *Agamemnon* says, *Jupiter had promis'd me, had assur'd me*

by an infallible Sign, that I shou'd return into my Country, after I had sack'd proud *Ilium*, Who wou'd not conclude that he ought to stay, since *Jupiter* had seal'd this Promise by All that renders it infallible? He continues, *Jupiter now cheats me of my Hopes*; but in what does he cheat him? and can *Jupiter* cheat? And commands me; Where is this precise Order that can set aside so solemn a Promise? Such is the Will of powerful *Jove*; How was this Will declar'd? *Agamemnon* is in too violent a Passion to be believ'd. Of *Jove* who has o'erthrown so many Fortresses, and will o'erthrow so many others: What Address, and what Force of Reasoning is there not in these Words? since *Jupiter* has o'erthrown so many Fortresses, and will o'erthrow so many others, they ought, for that Reason, to hope he will overthrow those of *Ilium*; especially, since he has promis'd it; God is punctual to his Promises. You may see the Treatise which *Dionysius*

“ Friends, cry’d he, Commanders of the
 “ Greeks, Servants of *Mars*! *Jove’s* Hand
 “ afflicts me sore; That cruel Deity, who
 “ with a Nod had promis’d me that I
 “ shou’d conquer *Troy*, now cheats me of
 “ my Hopes; and bids me to return in-
 “ glorious home, now when I’ve lost so
 “ many of my Forces. Such is the Will of
 “ powerful *Jove*, who has o’erthrown so
 “ many Fortresses, and will o’erthrow so many
 “ others; for He’s Omnipotent! (w) How
 “ shameful will it sound to future Ages,
 “ when they shall hear, an Army of the *Greeks*,
 “ so numerous and so valiant, warr’d so long
 “ in vain with Enemies inferior far in
 “ Number? For if the *Greeks* and *Trojans*
 “ wou’d consent, during a Truce, confirm’d
 “ by Sacrifice, That on both sides the Peo-
 “ ple should be number’d, the *Trojans* on
 “ this hand in full Detail, on that the
 “ *Greeks* digested into Tens; (x) and if,
 “ to every Ten of *Greeks*, one *Trojan* was

of *Halicarnassus* has made con-
 cerning this Matter, and the
 Commentaries of *Eustatbius*,
 Pages 185 and 186, of the
Roman Edition.

(w) How shameful will it
 sound.] After he has insinua-
 ted by solid Reasons, drawn
 from the infinite Power of
Jupiter, and the Immutabili-
 ty of his Promises, that they
 ought to stay till they had
 sack’d *Troy*; he comes over
 the Troops with the Topic of

Glory and Reputation. Shall
 Men, whom he calls *Heroes* of
 Greece, *Disciples* of *Mars*,
 fly, and that too in spite of *Ju-*
piter?

(x) And if to every Ten of
Greeks, one *Trojan* was allow’d
 to serve with Wine.] *Agamen-*
non does not only shew by this
 Image, that the *Greeks* are
 ten to one, but likewise gives
 an Idea of the *Trojans*, as of
 vile Slaves, who, far from being
 comparable to those *Heroes*

“ allow’d

" allow'd to serve with Wine, (y) fall many
 " a Ten wou'd want a Cup-bearer; so much is
 " Troy out-number'd by the Greeks. (z) But then,
 " again, Troy, it is true, abounds with Troops
 " of several other Cities, sent to her Aid:
 " This is the worst Impediment I meet with;
 " This breaks my Measures, and prevents
 " Troy's Fall. (a) Nine Years of mighty Jove
 " have run their Race, (b) the Timber of our
 " Ships is now grown rotten, the Cordage too

of Greece, are only worthy to be their Cup-bearers. Shall Heroes, who are so superior in Number, and who have the Promises of Jupiter, fly from such unequal Enemies? *Eustathius* observes here, that *Homer* chose this Number Ten, in speaking of Drinking, because the Ancients did not care to exceed that Number of Guests. Wherefore, *Iamblicus* says, that at the Table of *Pythagoras*, there was never present above Ten.

(y) Full many a Ten wou'd want a Cup-bearer.] The Image which *Agamemnon* uses here, to represent to them how much the Greeks were superior in Number, is pretty like that which the King of *Syria* uses in Holy Writ, when he besieg'd *Samaria*; for he swears, that all the Dust of *Samaria* shall not suffice for Handfuls, for all the People that follow him; *Si suffecerit pulvis Samariae pugillis omnis populi qui sequitur me*, 3 Kings, xx.

10. By which this barbarous King magnifies the Number of his Soldiers, and lessens extremely the People of *Samaria*, whom he looks on as the Dust of his Feet.

(z) But Troy abounds with Troops, &c.] There is a hidden Irony in this, as if the Auxiliary Troops were more capable of defending Troy, than its own Citizens.

(a) Nine Years of mighty Jove.] This likewise is a farther Reason for staying; for Troy was not to be taken till the tenth Year. Therefore, now there is no room for Despair. I know very well, that we do not say *Nine Years of Jove*, in our Tongue; there is something foreign in it, but I think it does well enough in a Poetical Style.

(b) The Timber of our Ships is now grown rotten, the Cordage too is worn, unfit for Service.] And consequently, there is more Danger in returning than staying.

“ is worn, unfit for Service; (c) our Wives and
 “ Children, with Impatience waiting, languish
 “ at Home for our Return, while we consume
 “ our Time and Strength in bootless Projects.
 “ But let’s abandon what we can’t effect, and
 “ hast’ning to our Ships, regain our Country;
 “ (d) for we shall ne’er be Masters of proud
 “ Ilium.

(e) The Multitude, not scanning his Design, were not a little pleas’d with this Discourse. (f) Th’ Assembly mov’d, like rolling Billows of th’ *Icarian* Sea, when *Eurus* and the South breaking their Prison, and bursting from the Clouds, plow up the Deep; or as the ripen’d Corn is seen to wave, when *Zephyr* exercises all his Rage, and scours along

(c) *Our Wives and Children, with Impatience waiting.*] Right; but shou’d Heroes, and such Heroes who are protected by *Jupiter*, return to their Wives, without carrying them the Spoils of their Enemies?

(d) *For we shall ne’er be Masters of proud Ilium.*] But all that he had been saying, promises the contrary.

(e) *The Multitude not scanning, &c.*] The Multitude only sees the Superficies of Things; and an Army weary’d with War, and dishearten’d, understand nothing but let us fly. But *Agamemnon* was aware of it. The Chiefs prepare to detain these Troops, who after having thrown out their first Fire, and vented

their Resentment, will desire nothing but to fight. Thus every thing shews the Wisdom and Profoundness of this Resolution of *Agamemnon*.

(f) *The Assembly mov’d like rolling Billows of the Icarian Sea.*] Homer, to describe the Agitation of this Assembly, uses two Comparisons, one drawn from the Sea, and the other from the Land. The first serves to shew the Noise and Tumult, with which these Troops ran from all Parts; and the second to shew, that this innumerable Multitude takes the same Road and Bent, as Ears of Corn beaten by the Wind lean all one way. So much for the Justness of the Ideas and Images.

the Plain; so mov'd the whole Assembly. The Troops, tumultuous, hasten to the Ships, while Clouds of Dust rise from beneath their Feet. They hearten one another with their Cries, as they prepare to lanch their Ships to Sea. The Leavers from beneath the Ships are drawn; (g) Canals are clear'd; the Noise ascends to Heaven. (h) And in that Moment, the Departure of the Greeks, ev'n against Fate, had been irrevocable, if Juno had not sent Minerva strait. "O Jove's unconquer'd Daughter, "Juno cry'd; Shall the Greeks thus return in "shameful Flight? And leave such Cause of "Triumph to the Trojans? Shall they leave "Helena, for whom so many Heroes, far distant from their Country, have left their "Bones beneath the Walls of Ilium? But thou "descend into their Camp, and by the Sweetness of thy Words detain them, nor suffer "them to put their Ships to Sea.

Thus Juno spoke; Minerva strait obey'd; and hast'ning from above, soon reach'd the Grecian Ships. She found Ulysses, like to Jove for Prudence; (i) he stood inactive; nor his Ships prepar'd; Sadness possess'd his Soul. Mi-

(g) Canals are clear'd.] Canals thro' which they were to lanch their Ships to the Sea.

(h) And in that Moment, the Departure of the Greeks had been irrevocable.] Somebody perhaps may instance this Passage to condemn Agamemnon's Resolution, which was like to have had such a fatal Effect, and so contrary to his

Aim. But this Criticism wou'd be false. Homer teaches here, that the wisest Designs cannot succeed without the Help of God. Let a King think well and take good Counsel, God performs the rest.

(i) He stood inactive; nor his Ships prepar'd.] This is much to the Honour of Ulysses. Every one prepares to depart, and Ulysses stays.

nerva drawing near, bespoke him in these Terms : “ *Lacerte’s* God-like Son, *Ulysses* !
 “ You, who in time of need so fruitful are
 “ in wise Expedients, Will You fly headlong
 “ thus into your Ships, and leave such Cause
 “ of Triumph to the *Trojans* ? Will You
 “ leave *Helena*, for whom so many *Greeks*,
 “ far distant from their Country, have left
 “ their Bones beneath the Walls of *Ilium* ?
 “ But go thou instantly throughout the Army,
 “ and by the Sweetness of thy Words de-
 “ tain them, nor suffer them to put their
 “ Ships to Sea.

Ulysses knew the Voice, and recogniz’d the Goddess. With hasty Steps he ran and dropt his Cloak; *Euribates*, his Herald and Attendant, took it up. (k) He met *Atrides* on the Way, and took from him th’ Hereditary Scepter, with which he went directly to the Ships. There, when he met some Prince, or other Chieftain, he try’d by Blandishment of Words to stop him, (l) “ Most generous Prince, you
 “ ought not, like an abject Slave, to fear. Fear

Grief and Sorrow ty’d his Tongue, but he instructed others by his Example.

(k) He met *Atrides* on the Way, and took from him the Hereditary Scepter.] He takes *Agamemnon’s* Scepter, to have more Authority over the Troops, and to shew them that he speaks by his Command, and that he comes from him. You may observe here, that *Ulysses*, in taking this Scepter from the King, does

not amuse himself with speaking to him; the Time presses, and all Discourse would have been superfluous here.

(l) Most generous Prince, you ought not, like an abject Slave, to fear.] *Dionysius* of *Halicarnassus* has made a Remark, to shew the Artfulness of this Discourse of *Ulysses*, who, by addressing himself to the Princes, speaks to the Troops; and by addressing himself to the Troops, speaks

" is for Cowards: Stay then, and give to
 " others an Example; you are not sure what
 " *Agamemnon* means. He does but sound the
 " Troops, and soon will punish them. All do
 " not know what 'twas he said (m) in Council.
 " Let us take heed how we provoke his Anger;
 " the Anger of a sacred King is terrible. His
 " Glory comes from *Jove*, and *Jove* protects
 " him. But when he saw a noisy common
 Soldier, he struck him with the Scepter, and
 reproach'd him. " Be quiet, Wretch! and
 " listen to thy Betters: Thou Coward, that
 " hast neither Strength nor Courage: Thou
 " useless Tool, unfit for War or Council.
 " Must every Greek pretend to (n) Kingship
 " here? Plurality of Rulers ne'er was good.
 " One Sovereign is enough, one King, to whom
 " *Saturnian Jove* commits the Scepter and his
 " Laws, that he may rule the People.

(o) Speaking with this Authority and Address, he kept the Army back. The Soldiers were

to the Princes, which he calls
ἑτάροις διαλεγόμενον, ἑτάρων
καθ' ἑκαστον. Why should
 he speak to the Kings about
 chastising the Troops? And
 why to the Troops, we are not
 all Kings here? It's easily seen,
 that by speaking to the one,
Ulysses intended to touch the
 other; and this Method is very
 proper for speaking ungrateful
 Truths without Offence.

(m) In Council.] Which
 was held on board *Nestor's*
 Ship.

(n) To Kingship here.]
 As if he had said, we may be

Kings at home in our own
 Families, but here there is no
 supreme King, but *Agamem-*
non the King of Kings.

(o) Speaking with this Au-
 thority and Address.] *Diony-*
sius of *Halicarnassus* gives to
 the Word *Κατανέων* a singu-
 lar Explication; for he will
 have it, that *Homer*, by this
 Word, did not mean the Au-
 thority which *Ulysses* gave him-
 self by virtue of the Scepter
 which he bore, but the Ad-
 dress of the Speech he had
 made, and which he pretends
 to be explain'd by this single

on all sides seen rushing to a second Council from their Ships; with the same Noise as angry Billows make, when dash'd against the Rocks. The *Greeks* all took their Seats, and Silence reign'd throughout. (p) Only *Thersites*, unmeasu-

Word *Κοιπερὲν αὖν*. But I cou'd have wish'd this Rhetorician had taken the Pains to settle his Explication, and to instance some Proof of it. For my part, to the Signification which *Dionysius* gives this Term, I have join'd that which it naturally hath.

(p) Only *Thersites*, unmeasurably talkative.] All *Episodes* are either for Necessity, Probability, or Ornament. That of *Thersites*, which *Homer* uses here, is for Necessity and Probability, and at the same time, the Poet instructs his Reader, by exhibiting the Character of a Man who has Wit, and is only the more impertinent and ridiculous for it. He describes him with such lively Colours, and such remarkable Strokes, that the Ancients, amaz'd at this Description, said, that *Homer*, in his Poem, has given the Ideas of all kinds of Poetry, and that this Passage, for Example, is a perfect Model of the *Sillus's* or *Satyrs*. But, some will say, is it proper to put, in an heroic Poem, such a vicious Person? Nothing hinders it, and I know no Rule which excludes from the *Epic* Poem such sort of Characters; for the *Epic* may make Use of

any thing in Nature, or whatever do's commonly occur in civil Life. But to shew the Beauty of this Passage of *Homer*, I need only relate the Remark of *Dionysius* of *Halicarnassus*, one of the most judicious Critics that ever was.

“ Observe, says he, how artfully *Homer* makes use of this Episode; seeing all the Army enrag'd against *Agamemnon* in Favour of *Achilles*, and not only ill dispos'd for Battle, but ready to embark for Flight, he is desirous to break this Design. “ What does he do to succeed in it? He gives to *Achilles* an odious and ridiculous Defender and Protector, to the end that the Impertinence of the Person shou'd put them out of conceit of thinking or doing like him; “ there being nothing more capable of reclaiming a Man of Honour, than by shewing him that he follows the Views of a very ridiculous Fellow, and whom he himself cannot forbear laughing at. This is so true, “ that if *Homer* had made *Nestor* say what *Thersites* says here in behalf of *Achilles*, “ the Business had been done, “ the Army had broke up;

rably

rably talkative, made a tumultuous Noise; he utter'd nothing but Invectives; (q) incessantly, and with Insolence, oppos'd the Kings, and said whate'er came uppermost that might provoke the *Greeks* to Laughter. (r) With this, he was the ugly'st Figure in the Army; Goggle-Ey'd and Clump-Footed; his Shoulders crooked, and bunching out upon his Breast; his Head sharp pointed, with some few scattering Hairs. (s) In short, he was the greatest Enemy to *Ulysses* and *Achilles*; They were the eternal Objects of his Rage; but now he vents his Malice on *Atrides*, using a thousand base Reproaches, which much incens'd the *Greeks*. Still he went on as loud as

"but because *Thersites* said
"it, the Ridiculousness of
"his Person alone, brings
"back the *Greeks*, so that
"they think no more of their
"Country. This unforeseen
Change, which carries them
at once from Melancholy to
Laughter, calms the Soul, and
disposes them to make Refle-
xions, which they wou'd have
been incapable of in a State
of Passion and Disorder.

(q) *Incessantly, and with
Insolence, oppos'd the Kings.*]
These two Strokes describe the
worst Character in the World,
to oppose Kings, and seek on-
ly to provoke the *Greeks* to
Laughter. Farthermore, this
Character of *Thersites* is pret-
ty like, at least in the Man-
ners, to that of *Shimei*, who
is very injurious to King Da-

vid, and whom Holy Writ
did not disdain to mention.

(r) *With this, he was the
ugly'st Figure.*] Homer height-
ens the Defects of his Person,
because they serve for Ridi-
cule, and perhaps, wou'd
signify, that in such an ill-
shap'd Body is commonly
lodg'd a very vicious Soul.

(s) *In short, he was the
greatest Enemy to Ulysses and
Achilles.*] This is the finish-
ing Stroke; Homer cou'd ima-
gine nothing stronger to ren-
der this Person completely o-
dious, than by saying he was
the greatest Enemy to *Ulysses*
and *Achilles*; because he must
be the worst of Men, to hate
two such Heroes, one for
Valour, the other for Pru-
dence.

he cou'd bawl: "*Atrides*, said he, what dost
 " thou complain of, or what is't thou
 " wou'dst have? Thy Tents are cramm'd
 " with Riches; (1) they 're fill'd with beau-
 " teous Women, which we present thee first,
 " whene'er we take a Town. Dost thou still
 " thirst for Gold? Wou'dst have the *Tro-*
 " *jans* come from *Ilium*, and bring the
 " Ransom for their Children, who are taken
 " captive, and presented to thee by Me,
 " or any other *Greek*? Or want'st thou a fresh
 " Girl to give thee Pleasure, and to be kept by
 " Force within thy Tent? Is it fitting, thou,
 " who art the General of the *Greeks*, should do
 " them so much Mischief? Cowards as we
 " are! the Scandal of the Creation! Women,
 " not Men! Let us return home, and leave him
 " here to waste his Riches, that he may
 " know the Want of us, and how much we
 " assisted him, Him who has affronted the
 " Divine *Achilles*, by taking from him the
 " Recompence we gave him. But *Achilles*
 " wanted Courage, and like a patient Ass
 " suffer'd the Affront. Had he the Spirit of
 " a Man, thou, *Agamemnon*, hadst ne'er disho-
 " nour'd him a second Time.

(1) They're fill'd with
 beauteous Women, which we pre-
 sent thee first.] Ridiculous for
 such a Man as *Thersites* to say,
 We, and to put himself in
 the Number of such brave
 Men! Wherefore, *Homer* took
 Care to say, that he study'd
 nothing but to make the *Greeks*

laugh; for as *Dionysius* of
Halicarnassus has very well
 observ'd, take away this Part
 of *Thersites's* Character, and his
 Speech would be that of a
Nestor, Έάν γούν τοῦ Θερ-
 σίτου παρέλθης δύο ἔτη, Νε-
 στωρὶς διμωγορία.

Thus spoke the insolent *Thersites* against
 King *Agamemnon*. *Ulysses* suddenly arose:
 “*Thersites*, said he to him, with a Look
 “severe; Thou noisy endless Brawler; don’t
 “think to rail thus with Impunity, and
 “vent whate’er comes uppermost against the
 “Kings; there is not such another Villain
 “in the Army; therefore forbear this Li-
 “berty of Tongue, nor with foul Breath pol-
 “lute the Name of Kings, nor talk thus mu-
 “tinously of Returning. We are not yet af-
 “sur’d what Fate attends us; nor if we shall
 “return with Shame or Glory. Say, you that do
 “with so much Rancour rail against the great
 “*Atrides*, because the *Greeks* have loaded
 “him with Riches, and given him the
 “choicest of the Plunder; What has he had
 “from thee, but Injuries and Abuses? But,
 “this I tell thee, and depend upon’t, if
 “e’er I find thee giving such a Loose again to
 “thy Licentious Tongue, may I be kill’d in Bat-
 “tle, and this Head be sever’d from my Shoul-
 “ders by the Enemy, (u) nor may I ever more
 “be call’d *Telemachus*’s Father, if I don’t take
 “and strip thee to the Skin, naked as thou wert
 “born, and lash thee from the Council like a
 “Slave, until thou weep with Anguish of the
 “Stripes.

(u) Nor may I ever more
 be call’d *Telemachus*’s Fa-
 ther.] That is to say, May
 I never more be his Father;
 May I lose my Son *Telemach-*
us. For the *Greeks*, as
 well as the *Orientals*, us’d

be call’d, for to be. The first
 Imprecation of *Ulysses* is a-
 gainst himself, May this Head
 be sever’d from my Shoulders
 by the Enemy; and the other
 against his Son, who was most
 dear to him.

Con-

Concluding thus, he struck him o'er the Shoulders with his Scepter. *Thersites* bent beneath the Blow, and wept. A livid Swelling rose upon his Back; he sat him down, and trembled; and casting back a hideous Look, he wip'd his Eyes. The *Greeks*, afflicted as they were, cou'd not help laughing, and each said to his Fellow: " 'Tis true, *Ulysses* has done " glorious Things, as well by good Advice as " valiant Fighting; but never did a better " Thing than now, by silencing this sawcy " Babbler: For all his Impudence, I fancy, he'll " keep his Tongue between his Teeth here- " after, and not fall foul on Kings.

This Conversation held the Multitude; and great *Ulysses*, the Conqueror of Towns, advanc'd into the midst of the Assembly, his Scepter in his Hand; the Goddess *Pallas*, in a Herald's Form, stood by him, proclaiming Silence, that those who were behind might hear, as well as those before: Then he, with his accusom'd Prudence, harangu'd the whole Assembly: (w) " The *Greeks*, O *Agamemnon*! " are resolv'd to load you with Confusion,

(w) *The Greeks, O. Agamemnon, are resolv'd.* *Ulysses's* Aim in this Speech is to retain the Troops. He does not proceed bluntly against their Sentiments, nor resist their Disgusts, but, by sympathizing with their Inquietude, he dextrously sets before their Eyes every thing that can revive their Courage, and hinder

them from going away in the very Crisis of a certain Victory. *Agamemnon* said, Jupiter afflicts me in a very grievous manner, and *Ulysses* begins by refuting that, and says, *The Greeks are resolv'd to load you with Confusion.* Not Jove, but the *Greeks*; there is a wonderful Dexterity in this.

" and

“ and with Shame, in Sight of the whole
 “ World; nor will they keep the Promise
 “ which they made, when they left *Argos*,
 “ That they wou’d ne’er return till *Troy* was
 “ sack’d; like tender Infants, or distressed Wi-
 “ dows, they weep, and sigh, and languish
 “ after Home. (x) I own, so long a War
 “ is very tiresome, were it no more than be-
 “ ing kept so long from one’s own Family;
 “ we daily see Men, who have been but one
 “ Month from their Wives, consume with
 “ Grief, and pine away with Sorrow, when
 “ Tempests and an angry Sea detain them
 “ in some far distant Port; and now, nine
 “ Years entire have we been here; the *Greeks*
 “ are therefore blameless, if they repine and wish
 “ they were at Home. And yet, ’twere Scan-
 “ dalous to stay so long, and return empty
 “ back. Take Courage then, my Friends, and
 “ wait a little, (y) till *Calchas* Prophecies prove
 “ true or false. For well we know, and you
 “ must all remember, you whom the Fates
 “ have spar’d; (z) the Thing is fresh; the Fleet
 “ assembling in the Port of *Aulis*, and threaten-

(x) I own, so long a War
 is very tiresome.] I have fol-
 low’d the Sense, rather than
 the Letter. The Greek Verse
 is very hard;

Ἥμιν καὶ πόνοσ’ ἐστὶν ἀνα-
 θέντα νέεσθαι.

Word for word; in truth, ’tis
 a great Affliction to sigh and
 languish so long for Home,

νέεσθαι is put there for to de-
 sire to return.

(y) Till *Calchas* Prophecies
 prove true or false.] But it
 is Impiety to think them false,
 and consequently, the *Greeks*
 ought to stay.

(z) The Thing is fresh.]
 ’Twas nine Years old, but he
 abridges this Space by his Ex-
 pression, to lessen the Uneasi-
 nels of the *Greeks*.

E

“ ing

“ ing Wo to *Priam* and the *Trojans*, as we
 “ were standing round a Crystal Spring, and
 “ offering Hecatombs on sacred Altars, (a) un-
 “ der the Shadow of a beauteous Plane-Tree,
 “ from whose fair Foot there flow’d a living
 “ Stream, a wondrous Prodigy appear’d ; a
 “ Serpent, dreadful to see, and mark’d with
 “ bloody Spots, issuing by *Jove’s* Direction,
 “ from the Altar, ascended up the Tree with ra-
 “ pid Force ; there on a Branch, conceal’d be-
 “ neath the Leaves, eight unfledg’d Sparrows
 “ with their Mother lay ; the Serpent, merci-
 “ less, devour’d the young ; the Mother flut-
 “ tering about her Offspring, lamenting and
 “ endeavouring to relieve them, the Monster
 “ turning short, seiz’d on her Wing, and
 “ cruelly devour’d her. But after he had made
 “ this bloody Banquet, himself became a sta-
 “ ble Monument ; the Son of *Saturn* turn’d him
 “ to a Stone ; we look’d amaz’d at the prodi-
 “ gious Change. ’Twas in the very midst of
 “ our Devotion, when this surprizing Prodi-
 “ gy besel ; then *Calchas* strait, inspir’d from a-
 “ bove ; *Why gaze ye here, Ye generous Greeks ?*
 “ he said. *Wise Jove unfolding thus the Book of*
 “ *Fate, has sent this Sign, which will not be in*
 “ *vain, and which, tho’ late, will surely have Ef-*
 “ *fect, and shall to future Ages be recorded ; for*
 “ *as this Serpent has with cruel Teeth devour’d*

(a) Under the Shadow of a
 beauteous Plane-Tree.] *Pau-*
sanias writes, that the Remains
 of the pretended Trunk of this
 Tree were kept even in his

Time, in the Temple of *Dia-*
na at *Aulis*, and that there was
 then to be seen the Fountain,
 on the Brink of which this
 Plane-Tree stood.

“ the

“(b) the eight young Sparrows and their Dam;
 “ we shall wage War so many Years with Troy,
 “ and in the Tenth, reduce the haughty Town.
 “ Thus Calchas did the Will of Jove explain,
 “ and now his Words are drawing to a Proof.
 “ Stay therefore, valiant Greeks, nor think of go-
 “ ing, till Priam's lofty City lies in Ashes !

Thus when he had spoke, th' Assembly
 echo'd forth a mighty Shout ; the Ships rung
 with Applauses of the wise Ulysses. Then Ne-
 stor after him arose, and lifting up his Voice ;
 “ (c) Just Gods ! cry'd he, How we amuse
 “ ourselves, in Talk, like Children, Heads

(b) *The eight young Sparrows and their Dam, we shall wage War so many Years with Troy.*] The eight young Sparrows and their Dam, denote nine Years, as in Holy Writ, the seven fat Kine which Pharaoh saw in a Dream, shew'd seven Years of Plenty, and the seven lean Kine, which devour'd the fat ones, denoted seven Years of Scarcity. It is easy to perceive, by this, an Identity of Style and Sentiments.

(c) *Just Gods, cry'd he.*] It looks at first, as if Nestor in this Speech had the same Aim with Ulysses, but it was very different. Ulysses only propos'd to detain the Troops, therefore he was to begin upon that Topic ; but Nestor was to make them take Arms that very Day, and lead them to Battle, as Agamemnon desir'd, for that was what he had propos'd

in Council. Now let's consult, says he, how we shall make the Greeks take Arms. There is a wonderful Art in this Discourse of Nestor. Seeing that Ulysses's Reasons had made an Impression on the Troops, he gives a new Turn to those Reasons, and adds to them some of the same Nature ; and lastly, seeing they had work'd their Effect, he presumes to counsel, or rather commands, to take Arms, which he does with a very high Hand, as being certain, that none wou'd have the Boldness to disobey, and therefore, as the Troops had prais'd Ulysses, Agamemnon praises Nestor, who makes him Master of the Army. Dionysius of Halicarnassus has presented, in its full Light, Homer's Art in these two Speeches, and great Use may be made of that judicious Critic's Remarks. See Pages 48. and 53.

“ unfit for War? What is become of all
 “ our Oaths and Promises, our Resolutions,
 “ wise Debates and Sacrifices, That mutual
 “ Faith which we have given each other?
 “ All these are blown away, and vanish’d with
 “ the Smoke of the same Sacrifice, which
 “ gave them Sanction. (d) We waste, in vain
 “ Disputes and idle Speculations, that Time
 “ which better were employ’d in vigorous Ac-
 “ tion. But, Son of *Atreus*, arm yourself with
 “ Courage, as you have always done, exert
 “ your Power, and quell this War of Words;
 “ draw out the Troops, and lead them on to
 “ Battle. (e) If there be one or two sedi-
 “ tious Spirits, dispos’d to separate from the
 “ rest, e’en let them stay behind and rot; but
 “ they shall never gain their Ends, nor stir
 “ a Step towards *Greece*, till we are most un-
 “ doubtedly confirm’d, whether *Jove’s* Promises
 “ be true or false. This we all know, the Day
 “ the *Greeks* embark’d to carry Death and Ruin
 “ to the *Trojans*, *Saturnian Jove* sent an auspi-
 “ cious Sign, by thund’ring on the Right;
 “ therefore let no Man hasten to be gone, till
 “ he has shar’d some beauteous *Trojan* Dame,
 “ (f) and taken Vengeance for the Rape of

(d) *We waste our Time in vain Disputes.*] Nestor here neatly hints at the Quarrel between *Agamemnon* and *Achilles*, which was the only Cause of the continuance of the War.

(e) *If there be one or two seditious Spirits.*] Nestor in this Place secretly strikes at *Achilles*.

(f) *And taken Vengeance for the Rape of Helen, her Sighs and Tears.*] Nestor here insinuates, that *Helen* was stoln against her Will; *δραμματα* is a general Word which signifies Flight, Departure; *Homer* puts it here for Rape, and likewise for Sorrows.

Helen,

“ *Helen*, her Sighs and Tears. But if there’s
 “ one that’s weary of his Life, and wou’d an-
 “ ticipate his Fate, go to, and let him dare to
 “ set his Face towards *Greece*: But be advis’d,
 “ great King, and listen to me, for what I shall
 “ propose ought not to be rejected. (g) Se-
 “ parate the Army into Tribes and Nations, that
 “ each may thus support his proper Class. By
 “ this Procedure, you will come to know what
 “ Officers and Soldiers fought with Courage, or
 “ who among them misbehav’d themselves.
 “ This farther, you will find what Obstacle
 “ impedes your Taking of the Town, whether
 “ the Will of Heaven oppose, or whether it
 “ proceeds from Want of Skill, or Courage in
 “ your Soldiers.

To this King *Agamemnon* answer’d; “ Sage
 “ *Nestor*, thou dost certainly excel all other
 “ *Greeks* in Faculty of Speaking! (h) I wish to

(g) *Separate the Army into Tribes and Nations.*] *Nestor*, therefore, knew there is nothing more contrary to Service, than to compose Bodies of different Nations; for there being no Union, it were impossible they shou’d aid one another and all concur to the same End. I shall not forget a very gallant Criticism of *Pammenes the Theban*. He maintain’d, that *Homer* understood nothing of marshaling Troops, because he put together those of the same Nation, of the same Race, and of the same Blood, whereas he shou’d only have plac’d together the Lover and Belov’d,

to the end that the whole Army might be incited and spur’d by the same Mind, being join’d and united by a lively and animated Band; for Men, sometimes, in time of Danger, desert their Kiadred, their Allies, their own Fathers, and even their Children, but there never was an Enemy who came between Lovers. Lawful Love, only, can have this Effect.

(h) *I wish I had but Ten such Counsellors as thee.*] *Agamemnon* does not wish for ten *Achilles*, nor ten *Ajaxes*, but ten *Nestors*, so much does he prefer Prudence to Valour and Strength.

“ *Jove, Minerva, and Apollo*, I had but Ten such
 “ Counsellors as thee; soon shou’d the Town of
 “ *Priam* fall before us. But *Jove* sends no-
 “ thing to me but Afflictions, and sows unpro-
 “ fitable Strife among us: (i) I differ’d with
 “ *Achilles* for a Captive, and great Contention
 “ there has been between us. I own, I was the
 “ first that fell to Passion. If we agree among
 “ ourselves, the *Trojans* are defeated; nothing
 “ can give a Moment’s Hindrance to their
 “ Ruin. Then let’s to Arms; but first let all
 “ the Soldiers take some Nourishment; let each
 “ Man grind his Spear, and fix his Shield; the
 “ Horses too have Provender; and let the
 “ Chariots all be well inspected, and put in
 “ good Condition; that so we may be able
 “ to go through the various Labours of this
 “ bloody Day: For there will be no Respite
 “ afterwards, no not a Moment, till encroach-
 “ ing Night restrains the Fury of the Comba-
 “ tants: This Day the Sweat shall pierce even
 “ to the Bucklers, the Hand shall be fatigu’d
 “ with giving Blows, the Horses shall be
 “ spent with drawing Chariots o’er Hills
 “ of Dead. (k) And as for those who shall

(i) *I differ’d with Achilles for a Captive.*] There is a great deal of Subtilty in this Acknowledgment of *Agamemnon*’s; that Prince seeing the *Greeks* were irritated against him, only for the sake of *Achilles*, he disarms their Resentment by this Confession, and fills them with Hope; which agrees with what *Nestor* had said. Afterwards,

finding that his Words had produc’d their Effect on their Minds, already shaken by *Nestor*’s Speech, he resumes the Character of a King, he commands, and accompanies his Commands with Menaces. See *Dionysius of Halicarnassus*, p. 54.

(k) *And as for those who shall abscond the Fight.*] *Aristotle*, in Explaining the Na-

“ abscond

“ abscond the Fight, lurking on board their
 “ Ships; be they assur’d, nothing on Earth
 “ shall save them, or prevent their being
 “ thrown a Prey to Dogs and Vulturs. Thus
 spoke the King; the *Greeks* express’d their Joy in
 mighty Shouts, which made the Air resound,
 as when the Waves (push’d by opposing Winds,
 which warring on each other root up the Sea)
 dash with Impetuonsness against a Rock, which,
 standing in their Way, resists their Fury.

They all arose, and, rushing forth, disperse
 into their Tents; they kindle Fires, and take
 a due Repast. They offer Sacrifice, each to the
 God that he adores, praying to escape the Dan-
 gers of the Day. *Atrides*, King of Men, of-
 fer’d to powerful *Jove* a fatten’d Bull, of Five
 Years old, inviting to this Sacrifice those of the
 greatest Age and Rank among the *Greeks*;
Nestor the first; then King *Idomeneus*; both
Ajaxes; then *Diomed*, *Tydens* Son; *Ulysses* too,
 equal to *Jove* for Wisdom. (1) Brave *Mene-*

ture of the *Lacedemonian* Mo-
 narchy, writes 3. *Polit.* 14.
 that the Kings were not abso-
 lute; that when they were a-
 broad upon Expeditions, they
 had an entire Authority, in
 whatever concern’d War; but
 in Council, they had no more
 Power than the other Princes
 and Captains, which appears
 by *Homer*; for *Agamemnon*
 being in Council, suffers the
 injurious Language of *Achil-
 les*, and when he was out of
 Council, he had Power of
 Life and Death; *All those*,
 says he, who shall abscond

the Fight. But what is re-
 markable in this Passage of
Aristotle, is, that after the two
 Verses, he adds half a Verse,
 which is now lost. For *Agamemnon* continues,

Πῶς γὰρ ἐμὸν θάνατος.....

For I have Power to punish
 those who disobey my Orders.

(1) Brave *Meneclaus*.] It
 is sufficient once for all to
 give the Reason of these Epi-
 thets which *Homer* uses. That
 which he gives here to *Mene-
 laus*, βούη ἀγαθός, wou’d be

lans (m) uninvited went, knowing his Brother had prepar'd a Sacrifice, in which himself was so much int'rested. They stand around the Bull, and take the sacred Barley. King *Agamemnon* lifting up his Voice, address'd this Prayer,
 " Great *Jove* ! whose Glory and whose
 " Power have no Bounds, who fillest the Im-
 " mensity of Heaven ! grant, that before the
 " Sun conceals his Light, and sable Darkness
 " overspreads the Earth, I may lay *Priam's* Pa-
 " lace level to the Ground, and burn, with
 " hostile Fire, the crackling Gates ; that I may,
 " with my Pike, pierce *Hector's* Armour, and
 " many of his Friends, around his Trunk, pre-
 " cipitated, bite the Dust, in Death !

(n) The Son of *Saturn* granted not his Prayer, but took his Offering, and encreas'd his Toils.

ridiculous, if it was literally constru'd, good at making a Noise. But it signifies valiant, intrepid, because the common Effect of Fear being to cut short the Respiration, and to take away the Voice, it is consequently a sign that a General or Commander is exempt from Fear, when he can cry, and give his Orders, with a loud Voice.

(m) *Went uninvited thither.*] Homer wou'd observe here, that 'tis for Strangers to be invited, but that those of the Family might go of themselves, uninvited, such is the Union which ought to reign in Families.

(n) *The Son of Saturn granted not his Prayer, but took his Offering.*] Homer

wou'd shew, that 'tis not thro' an Aversion to *Agamemnon*, that *Jupiter* does not grant his Prayer, since he receives his Sacrifice. God does not receive the Sacrifices of those he hates. *Jupiter* refuses the Death of *Hector* to the Hand of that Prince, because it was reserv'd for another's ; but he receives his Sacrifice ; which assures happy Success in his Enterprize, and he prepares new Toils for him, which shews that the Obstacles, which God opposes to our Designs, are not always Marks of his Wrath, but only the Means which his Providence presents to us, for succeeding, within the Time which he has destin'd ; he makes us purchase with Difficulties the Favours he bestows on us.

After

After they had pray'd and consecrated the Victims with the sacred Barley, they turn'd their Necks towards Heaven, then flew and flead 'em; the Thighs, cut off, they wrapt in double Fat; Collops of other Parts were skewr'd upon them, and burnt upon the Altar. After the Fire had quite consum'd the Thighs, and when they had eaten Part of the Entrails, they cut the rest in Pieces, and fell to roasting it with Care. This done, and all Things in a Readiness, they sat them down to Table: Each was content with that which was allotted him. And when they had drank and eat to Satisfaction, Old *Nestor* thus began: " Oh *Agamemnon*, powerful King of Men! let us not here mispend our Time in Chat, nor thus defer to put in Execution the Work of Heaven: But let the Heralds go forthwith throughout the Camp, and summon all the Troops into the Field; then draw them out to fight, and give the Signal, that we the sooner may begin the Business of the Day.

The Son of *Atræus* follow'd *Nestor's* Counsel; he bids the Heralds go; they make the Camp resound; and soon the *Greeks* are all assembled; the Kings too, quitting *Agamemnon's* Presence, spread themselves strait throughout the Camp, and draw the Soldiers forth to Battle, distinguish'd into Tribes and Nations. (c) Among

(c) Among them, *Pallas* shone.] What Poetry! What Nobleness is there in this Image! to describe Troops who put themselves in Battle-Array with all the Order of military Art, and with

a Boldness capable of striking Terror. The Generals do not put the Troops in this fine Order, 'tis *Minerva* herself; she ranges and animates them.

them, *Pallas* shone, arm'd with th' (p) unconquer'd ever-during *Aegis*, from whence there hung (q) a hundred Rows of Golden Fringe of marvelous Contexture, (r) each equal to a hundred Beeves in Value. The Goddess, with this Buckler, hastens between the Ranks, exciting them to march, and breathes into them Ardour and Impatience. (s) War is grown sweeter to them now than Home. (t) As when a

(p) *Unconquer'd Aegis.*] *Aegis* sometimes signifies a Buckler, and sometimes the Chirasse; it is here in the first Sense, as may be seen by a Passage of the fifth Book, where the Armour of *Minerva* is describ'd at length.

(q) *A hundred Rows of golden Fringe.*] So I have explain'd the Greek Word ὀφθαλμοί. They were properly little Ends of Skin with their Wool, which us'd to be put at the Edge of the Garments, close to one another, and like Festoon Work; wherefore, they are likewise call'd κορύμβοις. Οἱ ἀρχαῖοι προβάτων δέρματα ἀνέβαλλον τοῖς τῶν ἱματίων κρασπέδοις.

(r) *Each equal to a hundred Beeves in Value.*] Thus they call'd a Piece of Gold, which had on one side the Impression of an Ox, and on the other, the Head of the Prince, or of him that govern'd. Whence the Proverb, *he carries an Ox on his Tongue*; which was apply'd to those who had sold their Silence, and who held their Peace for Money.

(s) *War is grown sweeter to them now, &c.*] This is the Effect of *Agamemnon's* Counsel, which *Homer* so much prais'd; the whole Address whereof I have try'd to explain.

(t) *As when a fierce wide-wasting Fire.*] *Homer* has such a vast and lively Imagination, that all Objects, which present themselves to him, impress their Image with so much Force, that he afterwards refunds them with Comparisons equally Noble and Simple, without forgetting the least Circumstance that may instruct the Reader, and make him see those Objects, as he himself sees them; and this is one of the greatest Beauties of Poetry. *Homer*, seeing this numerous Army march, makes five Comparisons running, entirely different. The first is upon the Shining of their Arms, *As when a fierce wide-wasting Fire, &c.* The second is upon the March and the different Motions of so many thousand Men, who go to embattle themselves, *As in the Meads of Asius, &c.* The third is

fierce

fierce wide-wasting Fire devours some vast prodigious Forest on a Mountain, illuminating the far distant Fields; so shone the Splendor of their Arms, reflecting up to Heaven: (u) As in the Meads of *Asius*, on *Cayster's* Banks, innumerable Flocks of Wild Geese, Cranes, or Swans, clapping their Wings, and pouring from above, are seen to light upon the Earth with Cries, which make the Meadows ring again; some

upon their Number, *As numerous as the Leaves and Flowers of Spring*. The fourth is upon the Ardour which they have for fighting. *As Flies in Legions*, &c. And the fifth and last, upon the Obedience and good Discipline of these Troops, who are rang'd without Confusion, and are marshal'd under their Chiefs. *As Flocks under their Shepherds*. But if this Fecundity is admirable, the Wisdom with which *Homer* uses it, is no less so; for he never does it, but very aptly. The time which is requisite to form a great Army, gives him leisure to make all the necessary Comparisons. By this admirable Secret he lets the Reader into the very Thing, and makes wonderful Profit of a Time, which another Poet wou'd have lost.

(u) *In the Meads of Asius*.] 'Tis in this manner it must be translated, and not *in the Meads of Asia*; for *Asius* can never be a Patronymic Adjective; 'tis a proper Name, *Asius*, or *Asies*, who was a King of *Lydia*. In the Text

they have falsly put an *iota* under the Word *Asius*: it must be taken away. This Passage has not only deceiv'd the modern Translators, but likewise *Virgil* himself, who in the first Book of the *Georgics* says,

*Jam varias pelagi volucres,
Et qua Asia circum,
Dulcibus in stagnis rimantur prata Caystri.*

It deceiv'd *Catullus* too, who writes in the *Epithalamium to Mallius*,

*Floridis velut emittens,
Myrtus Asia ramulis.*

Strabo writes, that the Ancients thought this Meadow was thirty *Stadia* from *Nisa*, pretty near the Banks of *Cayster*, where they shew'd little Oratories sacred to the Heroes *Caystrus* and *Asius*, and which they still call'd *λειμων*, Meadow. In *Homer* we often find the Name of a Hero call'd *Asius*, who was Son of *Hyracus*.

settling e'er the rest are half-way down; so did the Squadrons and Battalions move from out their Camp tow'rs the *Scamandrian* Plain. The Earth groan'd horribly beneath the Feet of Men and Horses. They flood upon *Scamander's* spacious Meadows, as numerous as the Leaves and Flowers of Spring; and as, in Summer, Legions of Flies buz round a Shepherd's Cott at Milking-Time, so did the *Greeks* advance against the *Trojans*, greedy of Blood and Carnage. Each Leader knew and rang'd his Troops in Order, with as much Ease (*w*) as Goatherds know their own, when they are mix'd with others at their Pasture. *Atrides*, with a Mien beyond compare, shone in the middle of the Combatants. (*x*) His Head and Eyes resembled *Jove's* when he projects the Thunder; Tall as the God of War, and strong as *Neptune*.

(*w*) *As Goatherds.*] *Homer* puts here Herds of Goats, rather than other Herds, because Goats are the most straggling; besides, 'tis a Comparison familiar to the Orientals. Thus the Army of *Israel* is compar'd to two little Flocks of Kids, *quasi duo parvi greges caprarum*, 3 Kings, xx. 27.

(*x*) *His Head and Eyes resembled Jove's.*] Here *Homer* sums up in two Verses every thing that forms a great King. He had the Head and Eyes of *Jupiter*, that is to say, Prudence, Vigilance, Care; for *Jupiter* extends his Providence over all, and nothing is hid-

den from his Eyes. He had the Stature of *Mars*, for high Stature gives Majesty; and as *Aristotle* says, nothing that's little can be handsome; some Nations chose their Kings by their Stature; and lastly, he had the Strength of *Neptune*; for *Neptune* is the Symbol of Strength, because he shakes the Foundations of the Earth; and we know, too well, that Kings can shake the Earth when they please. *Homer* therefore cou'd not better describe the Majesty of *Agamemnon*, than by giving him the greatest and divinest Attributes of the three most powerful Gods.

He

He look'd remarkable, above the rest, (y) like a proud Bull that lords it o'er the Meads. (z) *Jove*, that Day, gave him a Majestic Brightness, which quite eclips'd the other Grecian Heroes.

Say, Muses, you who dwell in high *Olympus*, (for you being Goddesses see all, know all;

(y) *Like a proud Bull.*] After *Homer* has compar'd *Agamemnon* to three Gods, one wou'd think he debases him by comparing him to a Bull, *Eustathius* has very well observ'd, that whosoever shou'd reproach *Homer* with this, wou'd be guilty of a false Criticism. That Poet describes the Majesty of this Prince, by two Comparisons; the first is intended for sublime Spirits, who are capable of perceiving the Fineness of the Allegory; the other is for those who being of a less elevated Understanding, have need of the Representation of Images, drawn from a sensible Object, but still grave and noble; and such is the Bull, born to command and reign. For this Reason, *Homer* does not here compare this Prince to a Lion, for the Question is not concerning Strength only; but to a Bull, because it relates to Rule, and of marching at the Head of Troops, for which the Bull is fitter than the Lion. And therefore, the Lion is taken for the Symbol of Tyranny, and the Bull for the Symbol of Royalty.

(z) *Jove, that Day, gave him a Majestic Brightness.*]

Had not *Agamemnon* always this Majesty? wherefore, then, does *Homer* say that Day? For two Reasons. The first, because on the Day of Battle, *Agamemnon* had more Authority, and consequently more Majesty, than on other Days. And the second, because the Majesty of a King certainly seems greater when he is at the Head of a great Army, and gives Orders to so many thousand Men, and to their Chiefs. Besides, *Homer* wou'd insinuate, that the Majesty of Kings, being an Emanation from that of God, is greater or less, according as God pleases to communicate his Spirit to them. Lastly, 'tis a constant and receiv'd Truth, that God can encrease the Brightness of a Prince, and heighten his good Mien when he pleases, as he can encrease his Beauty; there is a remarkable Example of this in Holy Writ. After *Judith* has laid aside the Habit of a Widow, and adorn'd and set off herself, God adds to her Beauty, a Brightness which she had not before. *Cui etiam Dominus contulit splendorem, quoniam omnis ista compositio non ex libidine, sed ex virtute pendebat.* *Judith* x. 4.

whilst

(a) whilst we below know nothing but by Fame) say then, Who were the *Leaders* of the *Greeks*? As for the *Multitude*, I cou'd not name them, tho' I had twice five Tongues and twice five Mouths; a Voice infrangible, and Lungs of Brass; Unless You aid me, *Jove's* Celestial Daughters! recounting to me all who came from *Greece*: Yet I will name the Captains, and the Ships.

(a) *Whilst we below know nothing but by Fame.*] This is a very noble Turn of the Poet's, to give an Air of Truth to his Fable. Men know nothing certainly, for they know nothing, but from the confus'd Reports of Fame; but the Gods know every thing, and consequently if the *Muses* speak, they will say nothing

but Truth. We have heard confusedly of the War of Troy; but the *Muses* know every thing exactly, and can tell us the Whole of it. *Hom*er wou'd gain the Confidence of his Reader, by making him thereby believe, that he is not the Author of his Fable, and that he delivers nothing but Truth.



A List of the Grecian Troops and Ships.

(A) THE *Bæotians* were led by *Penelopeus* and *Leitus*, *Arcefilaus*, *Prothanor* and *Clonius*.

Homer, to gain the Attention of his Readers, and to prevent them from looking on this Roll, as a simple List, which is commonly an insipid and dry Work, took care to invoke the *Muses*, to shew that this Piece is no less worthy our Curiosity than the rest. In effect, to supply the Action, which is the Soul of Poetry, and to qualify the Irksomeness which may arise from the great Number of Proper-Names, with which this List is full, the Poet has wonderfully vary'd it by ancient Histories, by Genealogies necessary for what follows, and by charming Descriptions, which give a real Delight. *Homer*, perhaps, is the only Poet that ever made a Muster-Roll which tired not. It is needless to observe here, that this List gives the Fable a mighty Air of Truth, and serves very much for the Probability; which is what every body has a Taste of. But, perhaps, it may not be amiss to inform you, that *Homer's* Intention was to honour the *Greeks*, to whom he addresses his Instructions, and that, if I may compare the Work of a Poet with that of a holy Legislator, he has done like *Moses*, who by his Book of *Numbers*, gives a List of the Families and Tribes. This List of *Homer* had the same Authority in *Greece*, as that of *Moses* had among the *Hebrews*, and it was often us'd to determine the Differences of People, contending for the Property of such and such Territories. *Calydon*, for Example, notwithstanding the Claim of the *Æolians*, was adjudg'd to the *Ætolians*, because *Homer* had put it here among the Cities of these last. The *Athenians* gave *Sestos* to those of *Abydos*, because *Homer* had said, That the *Abydinians* possess'd *Sestos*, *Abydos*, and the divine *Arisbe*. The *Milesians*, and those of *Friene*, pretending to the City of *Mycalæ*, one single Verse of *Homer*, stronger than all Titles, gave the Victory to the first; and it was upon a Verse of the same Poet, that *Solon* put the *Athenians* in Possession of *Salamin*. There have been several Volumes written by the Ancients on this List. *Apollodorus* made Twelve Volumes, and *Monogenes* Twenty three. But the best Commentary which can be had at this time, are the Books of *Strabo*, who shews that *Homer* was no less excellent at Geography than Poetry. I shall not here enter into the Particulars of his Remarks, but shall content myself to report what seems absolutely necessary for the Understanding of *Homer*; the rest, tho' very curious and useful, will not, perhaps, give any great Pleasure to my Readers; at present, we shall only seek, in *Homer*, Moral and Political Instructions, the Wonders of Poetry, and the Charms of Fiction, and not Geographical Exactness.

(a) The *Bæotians*.] Be- | logue with the Word *Bæotians*,
cause *Homer* began this Cata- | it was call'd *Bæotia*; as *Laws*
These

These were the *Baotians* that inhabited *Hyria*, and rocky *Aulis*, *Schannus*, *Schobus*, the Mountains of *Eteonus*, *Thespie*, *Graia*, and the rich Plains of *Mycaleffus*; those who possess'd *Harmia*, *Ilesius*, and *Erythra*, *Eleon*, *Hyle*, and *Peteon*, *Ocalea*, and the well-built City of *Medeon*, *Copa*, *Eutresis*, and *Thisbe* abounding in Pigeons, *Coronaa*, and the Meadows of *Haliartus*, *Platea*, and *Glisa*; those who inhabited new *Thebes*, which is surrounded with such beautiful Walls; (b) *Onchestus* famous for the glorious Temple of *Neptune*; *Arne* fruitful in Wine, *Midca*, the Holy *Nisa*, and *Anthedon*, which is at the Extremity of *Baotia*; of these were fifty Ships, with each 120 Men.

But the *Baotians* of *Aspledon*, and of *Orchomenus*, a City of *Minyas*, were commanded by *Ascalaphus* and *Falmenus*, the Sons of *Mars*, by the beautiful *Astyoche*; for that Fair Maid was unable to resist the Force of that God who surpriz'd her in her Apartment in the Palace of her Father *Actor*, the Son of *Azeus*; these Two Captains had 30 Ships.

Schedius and *Epistrophus*, both Sons of the valiant *Iphitus*, and Grandsons of *Naubolus*, were at the Head of the *Phocenses*, who inha-

are cited by the first Word of their Text.

(b) *Onchestus*, famous for the glorious Temple of *Neptune*. The Greek Word *ἄσος* signifies a sacred Wood; but *Strabo* observes, that *Homer* here gives this Name to the Temple only, tho' it was not accompany'd with a Wood;

for *Onchestus* was situated upon a little Hill quite naked; its Temple was also without any Shade. *Pausanias* writ, that even in his Time this Temple was seen, as also the Statue of *Neptune*, and this *ἄσος*, but by this he meant the sacred Inclosure, and not the Wood.

bited

bited *Cyparissus*, the Rocks of *Pytho*, the Divine *Crissa*, *Daulis*, and *Panopæa*, *Anemorea*, and *Hyampolis*; and those who drank the Waters of the Divine *Cephissus*, and those who dwelt in the Town of *Libæa*, where that River takes its Source. These brought 40 Ships, and their Post was on the Left of the *Bæotians*.

Swift *Ajax*, Son of *Oileus*, commanded the *Locrenses*: He was not so bulky as *Ajax* the Son of *Telamon*, and was arm'd only with a Corset of Flax; but among all the *Greeks*, there was none who handled the Lance better. He brought the People of *Cynus*, *Opus*, *Calliarus*, *Bessa*, *Scarphe*, the lovely *Angæa*, *Tarphe*, and *Thronius*, it stands upon the Banks of *Boagrius*; he had 40 Ships of these *Locrenses*, who dwelt beyond sacred *Eubæa*.

The Warlike *Abantes* of *Eubæa*, who inhabited *Chalcis*, *Iretria*, and *Histiæa* fertile in good Wine, the maritime *Cerintus*, and the high standing Town of *Dium*, *Carystus*, and *Stryon*, were conducted by *Elephengr*, the Son of *Chalcodon*, of the Race of *Mars*. This valiant Captain was (c) at the Head of the *Abantes*,

(c) *At the Head of the Abantes, who have no Hair but behind.*] This is to praise the Courage of those People. As they always came to close grapple with the Enemy, they wore no Hair before, that they might not give their Adversary an Advantage; and they let the Hair grow which they had behind, because they never turn'd their Backs. This Custom was not peculiar to the

Abantes only; it was in use among other Nations, as the *Arabians*, of whom *Herodotus* said, *αἰσχροὶ δὲ ἀνδροφάδοι περιρριπύοντες τοῖς ὑποτάτοις*, they cut their Hair round, by shaving only the fore Part of the Head. It was for the same Reason, that *Theseus* consecrating his Hair to *Apollo*, cuts off only that of the fore Part, as *Plutarch* relates. To conclude, in this manner

who

who have no Hair but behind, and are so valiant, that they despise the Art of darting the Javelin, and always close with the Enemy, (d) and with dreadful Pushes of their Lances, pierce their Adversaries Bucklers and Cuirasses. They had 40 Ships.

Those who inhabited *Athens*, the City (e) of the generous *Erectheus*, whom the kindly Earth brought forth, and whom *Minerva* herself educated and plac'd in her magnificent Temple, (f) where the *Athenians* never fail, after the

of describing Nations by their Hair, we may see the Style of Holy Writ. Thus God says in *Feremiah* ix. 25. *Visitabo super omnes qui attonsi sunt in comam, habitantes in deserto. I will visit upon all that have the Corners of their Hair poll'd, dwelling in the Desert; that is to say, the Arabians, the Ammonites, the Moabites, the Idumians. And in Chap. xlix. 32. Et dispergam eos in omnem ventum, qui sunt attonsi in comam. I will scatter into all the Winds, those that have the Corners of their Hair poll'd, leaving only the hind Part of it.*

(d) And with dreadful Pushes of their Lances, pierce.] The Greek says, with their Lances extended they pierce. And this is what *Strabo* has explain'd in the beginning of his Tenth Book. The Lance, says he, was for two Uses; either they threw it from them, as *Achilles* did, who boasted he cou'd cast his Lance, as far as another cou'd his Javelin; or it was us'd to

fight with, Hand to Hand, and this is what *Homer* calls an extended Lance, which is not darted, but always held and never quitted.

(e) Of the generous *Erectheus*, whom the kindly Earth brought forth, and whom *Minerva*.] This is a beautiful Commendation of this Prince; the Earth brought him forth, that is to say, he was not an Alien, but born in *Attica*; *Minerva* educated him, that is to say, he was endow'd with a great Wisdom; and plac'd him in her Temple, that is to say, he was very pious.

(f) Where the *Athenians* never fail, after the Revolution of a certain Number of Years.] This Passage shou'd be translated as I have done it; for *Homer* designs here the *Panathenean* Feasts, which were celebrated every five Years. We cannot doubt, but they were a long time before *Homer*, and before the War of *Troy*, since they were instituted by *Orpheus*, and renew'd by *Ibeseus*.

Revo-

Revolution of a certain Number of Years, to make Sacrifices to her of Bulls and Lambs; they follow'd the Banner of *Menestheus*, Son of *Peleus*. Never was Man equal to him (g) in drawing out the Horse and Foot in beautiful Order of Battle: *Nestor* was the only one that cou'd vye with him; for being older, he had more Experience. (b) *Menestheus* commanded 50 Ships.

Ajax brought 12 Ships from *Salamin*, (i) and rang'd them near the *Athenian* Ships.

Those who inhabited *Argos*, the strong Walls of *Tyrinthia*, *Hermione*, and *Asine*, noted for profound Gulphs, *Troezen*, *Eiones*, *Epidaurus*, whose Hills are cover'd with Vines; Those of *Agina* and *Mafeta* had for their Leaders the brave *Diomedes*, and *Sthenelus*, Son of the famous *Capaneus*, and *Euryalus* equal to the Gods, the Son of *Mecistheus*, and Grandson of King *Talaus*; but *Diomedes* was the General, and he commanded 80 Ships.

Those of the beautiful City of *Mycena*, of wealthy *Corinth*, of well-built *Cleona*, of *Ornea*,

(g) *In drawing out the Horse and Foot in beautiful Order of Battle.*] This is a fine Elogium for the City of *Athens*, that in the Time of the *Trojan* War, they had a Captain celebrated for the ordering of a Battle. The Ancients observ'd, that *Homer* was the first who call'd the ordering of a Battle *ἡσυχία*.

(b) *Menestheus commanded fifty Ships.*] The *Athenians* had but fifty Ships, be-

cause at the Time of the *Trojan* War, they had not the great maritime Forces, which they had afterwards, and which render'd them so long time Masters of the Sea.

(i) *And rang'd them near the Athenian Ships.*] As acknowledging the *Athenians* for their Masters. 'Tis this Verse which they say *Solon* added to *Homer's* Text, to cause *Salamin* to be adjudg'd to the *Athenians*. You need only read *Plutarch* in *Solon's* Life.

of the delicious *Arathurea*, (k) of *Sicyone*, where *Adrastus* was the first that reign'd; those of *Hypereſia*, of the lofty *Gonoessa*, of *Pellene*,

* From *Sicyone* as far as *Buprasium*, above *Elis*. and *Egion*: Those * of all the Sea Coast, and of the Neighbourhood of spacious *Helice*,

follow'd King *Agamemnon* on board 100 Ships. His Troops made a very glorious and warlike Figure; but what did most attract the Eye, was the noble Mien of that Prince, heighten'd by the Lustre of his Arms, and by the Pride and Majesty arising from the Glory of being superior to so many Heroes; and likewise because he was very valiant, and brought more Forces than any other.

(k) Of *Sicyone*, where *Adrastus* was the first that reign'd.] How was *Adrastus* the first that reign'd in *Sicyone*, if he was the seventeenth King, according to *Pausanias*, and the twenty third, according to *Eusebius*? This Passage is very perplexing. *Scaliger*, who perceiv'd the Difficulty of it, says in his Remarks upon *Eusebius*, p. 50. that we shou'd see whether *Homer* has not put here *πρώτα* for *πρότερον*, where *Adrastus* reign'd first; that is to say, where *Adrastus* reign'd before he reign'd at *Argos*; for they insinuate, that before he reign'd at *Argos*, he reign'd at *Sicyone*; and this seems confirm'd by *Servius*, who upon this Verse

of the sixth Book of the *Æneis*, & *Adraſti pallentis imago*, says, *Adraſtus Rex Sicyonis, primus post Argivorum, post Tydei & Polynicis. Adraſtus was at first King of Sicyone; afterwards reign'd at Argos, and was Father-in-Law to Tydeus and Polynices.* But I am persuaded, *Homer* meant that *Adraſtus* was the first King of *Sicyone*; whether because those who reign'd before him were rather Tyrants than Kings, or else, that he had chang'd the Form of Government. Be it as it will, this Passage proves that in the Time of the *Trojan War*, *Sicyone* had no longer its particular Kings, but made Part of *Agamemnon's* Kingdom.

Those

Those who inhabited * low-lying spacious *Lacedamon*, *Phara*, *Sparta*, and *Messe*, so delighted in by Pigeons, *Brisæa* and the delicious *Augæa*, *Amyclæ*, and the maritime City of *Helos*, *Laas*, and *OEtulos* had for their Leader the valiant *Menelaus*, Brother to *Agamemnon*; he commanded 60 Ships; his Troops were apart from those of his Brother; he went to this War thro' a Motive of Resentment; for he thirsted, above all Things, (l) to revenge the Rape of *Helen*, her Sighs, and the Tears she shed after her Repentance.

* Because environ'd with Mountains.

Old *Nestor* commanded 90 Ships, and was at the Head of the People of *Pylos*, of the amiable *Arene*, and *Thryos*, where is the Ford of *Alpheus*, the beautiful City of *Æpys*, of *Cyparissa*, *Amphigenæa*, *Pteleos*, *Helos*, and of *Dorios*, where the Muses meeting with *Thamyris* the *Thracian*, who came from King *Eurytus*, from *OEchalia*, (m) punish'd him for his Pride;

(l) To revenge the Rape of *Helen*, her Sighs, and the Tears she shed after her Repentance.]

This is the second Time *Homer* speaks of *Helen's* Tears. There is in it a Becomingness which charms me. *Homer*, considering it wou'd be offensive in a Husband to overturn *Europe* and *Asia*, for the sake of an unfaithful Wife, persisting in her Crime, insinuates, that she either did not consent to this Rape, or that she repented; which saves *Homer*, and justifies *Menelaus*.

(m) Punish'd him for his

Pride; because he boasted that he, &c.] *Homer* in these little Stories, which he sprinkles up and down in his Poem, wraps up many important Lessons. Here this *Thamyris* the *Thracian* is an Emblem of those learned Boasters, and those vain Poets, who think they write and sing better than the Muses themselves. This Pride seldom goes unpunish'd; they lose their Sight and Voice, and forget the little which they knew of their Art; that is to say, they fall into very gross Faults, capable of hum-

because

because he boasted that he wou'd obtain the Prize of Musick, even tho' the Muses themselves, the Daughters of powerful *Jove*, were to dispute it with him. These Goddesses, angry at his Insolence, depriv'd him of his Sight and Voice, and made him forget the Art of touching the Lyre.

The People of *Arcadia*, (n) under the high Mountains of *Cyllene*, near the Tomb-stone of the Hero *Apytus*, so productive of valiant Men; those of *Pheneus*, of *Orchomenos* rich in Cattle, of *Ripe*, *Stratie*, and *Enispe*, ever expos'd to the Winds; *Tegea*, and the agreeable *Mantineia*, *Symphalos*, and *Parrhasie*, were conducted by *Agapenor*, Son of *Ancaus*, who commanded 60 Ships, fill'd with *Arcadian* Soldiers, well-experienc'd in the Trade of *Mars*. *Agamemnon* had provided their Ships, and equipp'd them with all Things necessary, because the *Arcadians*, being an Inland People, did not apply themselves to Sea Affairs.

bling them, if for a Moment they wou'd divest themselves of Self-Love. *Homer* was very far from this Vanity, he attributed all to the Muses, and nothing to himself.

(n) Under the high Mountains of *Cyllene*, near the Tomb-stone. Near the Mountain call'd *Tricrene*, or of the *Three Fountains*, there is another Mountain call'd *Sepia*, upon which this *Apytus*, who was kill'd by a Serpent, was buried. His Tomb was seen even in *Pausanias's* Time,

who writes, that because *Homer* had celebrated it in his Verses, he had a Curiosity to see it. 'Twas a Tomb without any Ornament, a plain Heap of Earth, surrounded with a Stone Wall. *Homer* places this Tomb under the Mountain *Cyllene*, because indeed you pass by this Tomb in the Way to the Mountain, the highest of all *Arcadia*. This shews the great Knowledge *Homer* had of the Places he describes.

Those

Those who inhabited *Buprasium*, and the Divine *Elis*, that is to say, all the Country included between *Hyrmine*, *Myrsinos*, the *Olenian* Stone, and *Alisus*, were under the Conduct of Four valiant Captains, who had each Ten Ships fill'd with *Epeans*. The first was *Amphimachus*, Son of *Ceatus*; the second was *Thalpius*, Son of *Eurytus*, both Grand-Children to *Actor*; the third was the valiant *Diores*, Son of *Amarynces*; and the fourth was the God-like *Polyxenus*, Son of *Agasthenes*, and Grandson of King *Angas*.

Those of *Dulichium*, and the other *Echinades*, those sacred Islands which are at the Extremity of the Sea, opposite to the Coast of *Elis*, and the Mouth of *Achelous*, had at their Head the Mars-like *Meges*, (o) Son to the Fugitive *Phyleus*, belov'd of *Jupiter*, and who having incur'd the Displeasure of his Father, was oblig'd to retire to *Dulichium*. *Meges* commanded 40 Ships.

(p) But *Ulysses* led the magnanimous *Cephalenians*; those of *Ithaca*, and the Forest of *Neritos*;

(o) Son to the Fugitive *Phyleus*, belov'd of *Jupiter*.] By these Words, belov'd of *Jupiter*, *Homer* alludes to the History of this *Phyleus*, who for having born witness to the Truth, against his own Father *Angas* King of *Elis*, who refus'd to give *Heracles* the Recompence he promis'd him, and which was agreed for, incur'd his Displeasure; but he was protected by *Jupiter*. The History is related at

length by *Apollodorus*, Lib. 2. Those who love Truth are belov'd of *Jupiter*.

(p) But *Ulysses* led the magnanimous *Cephalenians*.] After having nam'd the *Cephalenians*, he gives the Particulars of them, for, as *Strabo* has observ'd, *Homer* calls by the Name of *Cephalenians*, not only the Inhabitants of the Isle of *Cephalenia*, but also all the Subjects of *Ulysses*, the *Acarnanians*, &c.

those of *Crocyleas*, and *sleep* *Egilips*; those of *Zacynthus* (q) and *Samos*, (r) and those of the Continent beyond the Islands. All these Men had for their Captain the wise *Ulysses*; he commanded 12 Ships, (s) whose Heads and Sterns were admirably well painted.

Thoas, Son of *Andramon*, was Captain of the *Aetolians*, who inhabited *Pleuron*, *OEnus*, *Pylene*, maritime *Chalcis* and rocky *Calydon*; (t) for the Children of the generous *OEnus* were no more, nor *OEnus* himself, and *Meleager* was dead; therefore the Kingdom of *Aetolia* devolv'd to *Andramon*, Son-in-law to *OEnus*, and Father to *Thoas*, who had 40 Ships.

The *Cretans* who held *Cnossus*, *Gortyna* surrounded by strong Walls, *Lyctus*, *Miletus*, and

(q) *And of Samos.*] Which was also call'd *Same*.

(r) *And those of the Continent.*] That is, those of *Acarmania*, and all the Nations which are on the Side opposite to the Isles. For it is ridiculous to believe, with the Interpreters, that by the Word *Epirus*, *Homer* intended *Epirus* in a proper Sense; for it was not in the least under the Command of *Ulysses*. *Epirus* here signifies only *Continent*.

(s) *Whose Heads and Sterns were admirably well painted.*] The Head and Stern denominate the whole Ship, for the whole Ship was painted with *Vermilion*; wherefore *Virgil* says, *Pictas puppes, pictas carinas*. *Herodotus* writ, that this was an old Custom. *Anciently*, says he, *all the Ships*

were painted with *Vermilion*. Which shews that it was left off in his Time.

(t) *For the Children of the generous OEnus were no more.*] *OEnus*, King of *Calydon*, marry'd *Althea*, Daughter of *Thestius*, by whom he had three Sons and one Daughter, who marry'd *Andramon*; he had also *Meleager* by her. All these Children of *OEnus* came to unfortunate Ends; the Mother dy'd after them, and *OEnus* marry'd the second Time *Peribea*, Daughter of *Hipponous*, and had by his second Wife *Tydeus*, Father of *Diomed*. *OEnus* was afterwards kill'd by the Sons of *Agrion*. *Homer* passes all this in two Words, without being tempted to give so tragical a History; this was not the Place for it.

white *Lycastus*; *Phaestus*, and *Rutius*, both well peopled Cities. In short, all the People of that Hundred-city'd Island follow'd the valiant *Idomeneus*; and *Meriones*, like to murd'ring *Mars*: They had both of them 80 Ships.

(u) The proud *Rhodians* consisting of three Divisions, that is to say, the Inhabitants of *Lindus*, *Falyssus* and *Camirus*, follow'd, on board 9 Ships, the great and valiant *Tlepolemus*, the Son of *Hercules* and *Astyoche*, whom that Hero had taken in *Ephyre*, (w) on the River *Selleis*, after he had depopulated many Cities fill'd with flourishing Youth. *Tlepolemus* being brought up in the Court, (x) accidentally kill'd *Licymnius*, his Father's Uncle: He presently set himself to building Ships, he got together some Troops, and fled to Sea, to avoid the Threats which the other Sons and Grandsons of *Her-*

(u) *The proud Rhodians.*] This Character which the *Rhodians* had of being so proud, is very ancient, since *Homer* was apprisd of it, as is seen by this Passage. For which Reason, the Bally introduc'd by *Terence* in his *Eunuch*, Act. 3. Scen. 1. says,

*Quid illud Gnatbo,
Quo pacto Rhodium tetige-
rim in convivio,
Numquid dixi tibi?*

The Haughtiness of this People proceeded from their Riches, and their Mastership of the Sea; they were also wonderfully magnificent, both in their Eating and Building, and upon

this, the Saying of *Stratonicus* is founded, That the *Rhodians* built as if they were always to live, and eat as if they were to die the next Day.

(w) *On the River Selleis.*] This is to distinguish it; for there were several Cities so call'd; but that which was about 26 *Stadia* from *Elis*, was the only one which had a River call'd *Selleis*.

(x) *Accidentally kill'd Licymnius.*] Going to strike one of the Slaves of *Licymnius*, he miss'd him, and unhappily kill'd *Licymnius*, who was *Alcmena's* Brother. See the Second Book of *Apollo-dorus*.

cules had made, to punish that Murder. After he had travers'd a great many Seas, undergone a great many Fatigues, he landed at the Island of *Rhodes*, where he divided his Troops into three Bands; who settled in as many different Places; (y) and were favour'd by *Jupiter*, who with liberal Hands heap'd upon them immense Riches.

(z) *Nireus* brought 3 Ships from the Island *Syme*; *Nireus*, Son of the Nymph *Aglaia*, and King *Caropus*; *Nireus*, the handsomest of all the Greeks that went to *Troy*, excepting the divine *Achilles*, who was of a faultless Symmetry; but *Nireus* had but little Courage, and but few Troops.

(y) *And were favour'd by Jupiter, who with liberal Hands heap'd upon them immense Riches.* In Translations, Regard must be had not only to the Sense, but also very often to the Letter, to dive into the Allusions which are made to ancient Fables. This is a very good Example to prove what I urge. If I had translated this Verse of *Homer*, barely with respect to the Sense, I had put, *and they were favour'd by Jupiter, who loaded them with Riches.* No-body perhaps wou'd have blam'd my Translation; nevertheless, I had very ill translated it; for here it is not sufficient to give the Sense only; the very Letter must likewise be render'd. *Homer* in saying κατέχευε πλοῦτον, *he pour'd Riches*, alludes to the ancient Fable, that *Jupiter* cover'd *Rhodes* with a

golden Cloud, from which he rain'd upon that Isle infinite Riches, because the *Rhodians* were the first that sacrific'd to *Minerva*. *Pindar* reports this Fable in the 7th Ode of his *Olympionics*,

Καίνοισι μὲν ξαν-
θὸν ἀγαγὼν νεφέλαν,
πολὺν ὕε χουρόν.

Jupiter cov'ring them with a golden Cloud, rain'd immense Riches upon them. This is to shew, that those who sacrifice to *Minerva*, are in no want of any thing.

(z) *Nireus* brought three Ships. *Homer* repeats three times the Name of *Nireus*, as if he were sorry he had no farther Occasion to speak of that Prince, who was rich and handsome, but by no means brave.

Those

Those who inhabited the Isles of *Nisyros*, *Carpathus*, *Casus*, (a) *Cos*, the City of *Eurypylus*, and the *Calydne* Islands, were under the Conduct of *Pheidippus*, and of *Antiphus*, Son of *Thessalus*, and Grandson of *Hercules*; they had 30 Ships.

(b) Now, Heavenly Muse, enumerate the People of *Thessalian Argos*. Those who dwelt in *Alos*, *Alope*, and *Thrachin*; those who possess'd *Phthia*, and *Hellas* fruitful of fine Women; and those who were compris'd under the Name of *Myrmidons*, *Achaians* and *Hellenians*, were under the Obedience of *Achilles*, who had 50 Ships; but they had no Share in the Fight, there being none to lead them; the divine *Achilles* stay'd within his Ships, implacable for the Affront done him in forcing away the fair *Briseis*, the only Reward of all his Labours; and whom he had taken Captive, after having sack'd *Lyrnessus*, overthrown the Walls of *Thebes*, and kill'd with his own Hand the valiant *Mynetes* and *Epistrophus*, Sons of *Euenus*, and Grandsons of King *Selepius*: For this Reason, *Achilles*, consum'd by Indignation, kept

(a) *Cos*, the City of *Eurypylus*.] This *Eurypylus* was Son of *Neptune* and *Astyochæa*; he was kill'd by *Hercules*, who by his Daughter *Chalciope* had *Thessalus*, Father of *Antiphus*, and *Pheidippus*.

(b) Now, Heavenly Muse.] *Homer* had carry'd his List thus far in a Breath. Here he rests himself; and when he

proceeds to speak of *Achilles*, he takes Care to awaken the Attention of his Reader, by making a second Invocation to the *Muses*, which is as it were a fresh Beginning, of a second Part of the List; for the Hero of the Poem shou'd not be confounded with the other Chiefs. There is a great deal of Art in these Represes.

himself there without Action, but his Valour was not to lie idle much longer.

Those who inhabited *Phylace* and flow'ry *Pyrrhasus*, sacred to *Ceres*, *Ion* rich in Cattle, Sea-bordering *Antrone*, and grassy *Pteleus*, were commanded by the warlike *Protesilas*, who had brought 40 Ships; but he soon descended to the Grave, leaving his Wife overwhelm'd with Grief, and his Race extinct; for as the *Grecians* landed upon the *Trojan* Shore, he, leaping first out of his Ship, was kill'd by a *Dardanian*. His Troops, however, wanted not a Leader; for they were commanded by his Cousin-German, the valiant *Podarches*, Son of *Iphiclus*, and Grandson of the rich *Phylacus*. He was younger than *Protesilas*, but *Protesilas* had more Courage; and therefore, tho' his Troops had a good and valiant Captain, yet they lamented him they had lost.

The Inhabitants of *Phera*, over-against the Lake *Babeis*, *Babe*, *Glaphyra*, and the well-built *Ielcos*, follow'd on board 11 Ships, *Eumelus*, Son of *Admetus*, (c) and of the divine *Alcesta*, the fairest of *Pelias's* Daughters.

Those of *Methone*, *Thaumacie*, *Melibæa*, and rugged *Olizon*, had for their Chief *Philoctetes*, the skilfullest of all the *Greeks* in drawing the Bow. He commanded seven Ships, upon each whereof were 50 Men, expert at fighting with Arrows; but the *Greeks* had left him at *Lemnos*, by reason of an incurable Ulcer, occasi-

(c) And the divine *Alcesta*.]
I am persuaded, *Homer* gives
Alcesta the Epithet of Di-

vine, because she lov'd her
Husband to that degree, as to
die to save his Life.

on'd by the Sting of a Serpent, and which threw him into exquisite Pain : There he lay in a miserable Condition ; but the *Greeks* must soon remember him, and implore his Aid. His Troops were sensibly concern'd at his Absence, tho' they were not without a Head, being commanded by *Medon*, Natural Son to the valiant *Oileus* by the Nymph *Rhena*.

Those who inhabited *Tricca*, craggy *Ithome*, *Oechalia*, the City *Enrytus*, follow'd, on board 30 Ships, *Podalirius* and *Machaon*, Sons of *Æsculapius*, (d) and both of them excellent Physicians.

Those who occupy'd *Ormenium*, the Fountain of *Hypereia*, *Asterion*, and the white Summits of Mount *Titanus*, were commanded by the worthy *Enrypylus*, Son to *Evacmon*. He had 40 Ships.

Those of *Argissa*, *Gyrton*, *Orthe*, *Elone*, and white *Oloofon*, had at their Head the valiant *Polypoetes*, Son of *Pirithous* and *Hippodamia*, who was deliver'd of him the (e) same Day that his Father *Pirithous*, the Son of *Jupiter*, punish'd the *Centaur*s, and drove them from

(d) And both of them excellent Physicians. For then Princes and Kings did not disdain to exercise this Profession ; but were proud to learn any thing that might be useful to Mankind.

(e) The same Day that his Father *Pirithous* punish'd the *Centaur*s. Thus you see the Birth of *Polypoetes*, remarkable for the Victory which his Father got the very same Day

over the *Centaur*s. And by this, *Homer* shews, that that War lasted, at least, nine or ten Months, since it began at the Nuptials of *Pirithous*. Besides, the *Centaur*s were not destroy'd, they were only driven from Mount *Pelion*, and oblig'd to shut themselves up in the Mountains of *Thessaly*, near the *Aithices*, who inhabited some Part towards *Pindus*.

Mount *Pelion*, towards the Mountains of *Ethiopia*. *Polypoetes* shar'd this Command with the brave *Leonteus*, Son of the magnanimous *Coronus*, and Grandson of *Canus*; they commanded 40 Ships.

Gouneus brought from *Cyphos* 22 Ships; he was follow'd by the *Enienes*, and the Warlike *Perabi*, who dwelt round cold *Dodona*, and those who cultivated the Fields, water'd (f) by the delicious *Titarefius*, which falls into the *Penetus*, without mixing with the Silver Waters of that River, but glides on the Top like Oil; (g) it is likewise an Emanation from *Styx*, so

(f) By the delicious *Titarefius*.] This River was call'd *Titarefius*, because it glides thro' Mount *Titarus*, which belongs to Mount *Olympus*. It did not mix its Water with that of *Penus*, because it was fat and oily, by reason of the Earth thro' which it pass'd; for, as *Strabo* observes, where you find a nitrous, bituminous, and sulphureous Water, you will also find an unctuous Sort; indeed, this last is the most rare, but there are some of them; we are assur'd, that by digging near the River *Ochus*, were found Springs of Oil. *Homer* was not willing to omit so extraordinary a Thing, which shews that he perfectly knew the Nature of the Places he had occasion to mention.

(g) It is likewise an Emanation from *Styx*.] *Homer* does not say this at a venture,

for his Fictions are always founded upon some Truth. He says, that *Titarefius* was an Emanation from *Styx*, because its Source was call'd *Styx*. Near *Renous*, says *Strabo*, Lib. 8. is a Water which they call the Water of *Styx*, an Emanation of a mortal Water, and which is held Sacred for that Reason. It was Sacred, and therefore the Inhabitants us'd to swear by that Spring, as was the Custom in several Places to swear by Rivers. And this is what *Homer* was minded to inform us. But, say some; since the Source of *Titarefius* was so mortal, Wherefore does *Homer* call it delicious? He did it by way of Respectfulness, because the Source was Sacred, and us'd to be sworn by. He calls it delicious, thro' a Sense of Fear and Awfulness, as the *Furies* are call'd *Eumenides*, gentle.

sacred

sacred to the Gods themselves, that whatever they swear by it is of tremendous Weight.

Prothous, the Son of *Tenthredon*, commanded (b) the *Magnetes*, who dwell around *Peneus* and leafy *Pelion*. These Troops follow'd the valiant *Prothous* on board 40 Ships.

These were the Princes and Captains of the *Grecian* Troops.

Now say, Celestial Muse, who were the most valiant of all those Princes who follow'd the Sons of *Atræus*, (i) and which were the best Horses.

Eumelus, King of *Pheræ*, might boast of having two of the finest Mares in the whole Army; they were swift as Birds, both of the same Colour, the same Age, (k) and the same Size; (l) *Apollo* himself bred them upon the Mountains of *Pieria*, (m) and they carry'd every where the Terror of *Mars*.

(b) *The Magnetes, who dwell around Peneus.* It seems by this Passage of *Homer*, that *Magnesia* did not take up all the Extent allow'd it by our Modern Maps, which assign to *Magnesia* the Cities of *Eumelus*, and those of *Philoctetes*.

(i) *And which were the best Horses.* *Homer* makes no Scruple of interrogating the Muses, concerning the Horses, as well as Men, to shew that Horses make a very considerable Part in Armies, and very often contribute no less than the Soldiers, to Victories and other Successes.

(k) *And the same Size.* The Greek Expression is remarkable, and deserves to be explain'd; *καὶ ὅσον ἐπὶ νῶτον αἰῶς*, perpendicularly equal from the Back; that is to say, the same Line wou'd have serv'd to measure them.

(l) *Apollo himself bred them.* This is the utmost, Poetry can say of a Horse, that *Apollo* himself bred him on the Mountains.

(m) *And they carry'd every where the Terror of Mars.* Some Interpreters have thought, that *Homer* meant, that these Mares had a Lance mark'd on their Thigh,

But of all the Princes, *Telamonian Ajax* was by far the most courageous, while *Achilles* was away; for *Achilles* was much more brave than he, and his Horses better than those of *Eumelus*; but that Hero went not out of his Ships, because of his Resentment against *Agamemnon* for the Injury he had done him.

(n) His Soldiers, in the mean while, diverted themselves upon the Shore, in playing

and this being an Instrument of War, may be call'd *The Terror of Mars*. It is certain, that in this Poet, *Mars* sometimes signifies a Lance, a Sword. I know well enough, that the Custom of marking Horses in the Thigh is very ancient, since *Anacreon* says in Ode 55. that Horses bore on their Thigh the Mark of the Fire. But such a Sense, in this Place, I shou'd think flat and unworthy of *Homer*, who, doubtless, meant only to praise the Courage and Intrepidity of these Mares, who in Battle carry'd Terror thro' all the Ranks; this Idea is beautiful and noble. *Homer* was not the first who took a Fancy to describe the Pride of a War-Horse; in *Job* we read an incomparable Description of such a Horse. *Hast thou given the Horse Strength? Hast thou clothed his Neck with Thunder? Canst thou make him afraid as a Grasshopper? The Glory of his Nostrils is terrible. He paweth in the Valley, and rejoiceth in his*

Strength: he goeth on to meet the armed Men. He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swalloweth the Ground with Fierceness and Rage: neither beliveth he that it is the Sound of the Trumpet. Job xxxix. 19, 20, 21, 22, 23, 24.

(n) His Soldiers, in the mean while, diverted themselves upon the Shore, in playing at Quoit's.] *Homer* loses no Occasion of praising *Achilles*, and heightning his Glory, even when he does not fight. Here he represents his Troops so well disciplin'd, that when they were out of Action, their Diversions were Warlike. But the Decorum that charms me here, is the Difference the Poet makes between *Achilles's* Soldiers and their Captains; the Soldiers divert themselves, but the Captains, as more sensible of Glory than the Soldiers, walk about in the Camp, sorrowful and disconsolate, be-

at Quoits, in darting the Javelin, and drawing the Bow; the Horses were in their Masters Tents, (a) near their well-cover'd Chariots, and were continually provided with Lote-Seeds and Fennigreek; but the Captains of these *Theſſalian* Bands walk'd about the Camp disconsolate and melancholy, because their General would not lead them to Battle.

The Army advanc'd in Order of Battle. By the Glitter of their Arms, it look'd as if a devouring Fire went eating up the Plain; the Earth groan'd under their Feet, (p) as when angry *Jove* hurls his Bolts upon the Mountain, which covers *Typhoeus*, (q) in the Country of the *Arimi*, where the Tomb of that Giant is said to be; the Earth groan'd with the same Noise under this formidable Army advancing towards *Ilium*.

cause their General does not lead them to Battle. *Eustathius* was mightily deceiv'd in this Passage, and spoils all the Beauty of it, in referring it to *ἀνάντης*, whereas it refers to *ἀνάντης* of *ἀνάντης*.

(o) Near their well-cover'd Chariots.] It appears in other Passages of *Homer*, besides this, that tho' the Chariots were in the Stables, they were, however, cover'd against Wind, Dust and Dampness.

(p) As when angry *Jove* hurls his Bolts upon the Mountain, which covers *Typhoeus*.] It is worth observing, says *Eustathius*, with what Address *Homer*, after having taken No-

tice of the Brightness of their Arms, which he compares to a great Fire, and of the Noise of the Troops, who made the Earth groan under their Feet, afterwards joins these two Ideas by this Comparison of *Typhoeus*, by whose means the Earth burns and groans at the same time, *ναὶ καίεται, καὶ γέμει καὶ ἰσχυρῶς*. This Remark seem'd to me worthy to be related, because of the Poetry.

(q) In the Country of the *Arimi*.] That is, in the Isle of *Amaria*, or *Pitheculia*, opposite to *Campania*. It was call'd *Pitheculia* and *Arima*, because it abounded with Apes. See the Interpreters upon that.

Swift-footed *His*, fleetest than the Wind,
 the Messenger of the Gods, dispatch'd by *Jove*,
 carries the dreadful News to the *Trojans*, (r)
 whom she found assembled for Consultation at
 the Gates of *Priam's* Palace, all, as well young
 as old. She took the Voice of one of *Priam's*
 Sons, *Polites*, (s) who trusting to the Swiftneſs
 of his Feet, kept Centry without the Walls
 upon the Tomb of old *Aisſyetes*, watching when
 the *Greeks* shou'd quit their Camps, and move
 towards *Troy*; *His*, therefore, mimicking that
 young Prince's Voice, thus spoke to *Priam*.

" *Priam*, you always take delight to waste
 " the Time in empty Speeches, and in vain
 " Debates, secure as if you were in height of
 " Peace, whilst an inevitable Fight approaches.
 " I have seen many Battles in my Time, but
 " never saw so great a Force assembled; the
 " *Greeks* as numerous as the Leaves of Trees,
 " or Sands upon the Shore, are moving to at-
 " tack you. *Hector*, for us to you I chiefly
 " speak, fail not to execute what I advise.
 " You have within the City many foreign
 " Troops, who all speak different Languages;

(r) *Whom she found as-
 sembled for Consultation, at
 the Gates of Priam's Palace.*]
 This was the Custom of the
 Orientals. The Assemblies
 were held at the Gates of the
 City, or at the Gates of the
 King's Palace. Holy Scri-
 pture furnishes us with a thou-
 sand Examples of it, and from
 thence this Expression is de-
 riv'd at the Porte, mean-

ing, at the Grand-Seignior's
 Court.

(s) *Who trusting to the
 Swiftneſs of his Feet.*] This
 Swiftneſs made him so bold as
 to stand Centry so far from the
 Ramparts; which he wou'd
 not have dar'd to have done,
 had he been heavier; for the
 Enemy might have surpriz'd
 him.

" let

“ let them be each from other separated, and
 “ every Captain lead his Countrymen.

Hector was not ignorant of the Goddess's Voice; (t) he straight dismiss'd the Assembly; they run to Arms; they open every Gate of *Ilium*; and, in a Moment, all the Horse and Foot rush out with mighty Tumult. Before the Town, at some small Distance from the Walls, (u) there is an Eminence of pretty large Extent, and of an easy Declivity on all sides; (w) Men call it *Batieia*, and Gods (x) the Tomb of the courageous *Myrinna*: There the *Trojans* and Auxiliary Troops put themselves separately in Order of Battle. (y) The great and valiant

(t) *He straight dismiss'd the Assembly, they run to Arms.*] *Hector* does not answer the Goddess, because he would not lose Time in unnecessary Speech. The Thing presses, and it is not a Time to Talk, but A&.

(u) *There is an Eminence of pretty large Extent.*] This is the little Hill which *Homer* in other Places calls *Callicolone*, which *Strabo* places ten *Stadia* from the City, and is about 56 *Stadia* in Extent.

(w) *Men call it Batieia, and Gods, &c.*] To what I said upon Verse 403, Book I. that the Gods do not call things by the same Name as Men do, I add, that *Homer* meant by this no more than that those who are instructed in Antiquity, and to whom the *Muses* have reveal'd Things done of old, do know that it

was the Tomb of *Myrinna*, while others thought it was that of *Batieia*.

(x) *The Tomb of the courageous Myrinna.*] Who was a Queen of the *Amazons*. By this we see the Custom of interring Heroes and Heroines at the foot of Hills and Mountains, or rather heaping up so much Earth upon those Tombs, as in Process of Time, they became Mountains and Hills.

(y) *The great and valiant Hector.*] *Homer* having giv'n a List of the *Greeks*, proceeds to give the like of the *Trojans* and their Auxiliary Troops; and this last is neither less exact, nor less full of curious Things, than that of the *Greeks*. One *Demetrius* of the City of *Scepsis* in *Mysia*, made a very copious Comment upon it; for the Ancients quote it as far as the 26th Book.

Hector, Son of *Priam*, headed the numerous formidable *Trojans*; they burn'd with Impatience to be fighting in close Engagement with their Adversaries.

The brave *Aeneas*, who was sprung from the Favours *Venus* vouchsafed to grant *Anchises* on *Ida's* gloomy Top, commanded the *Dardanians*, with *Archilochus* and *Achamas*, Sons of *Antenor*, Men of experienc'd Valour, and practis'd in all the Ways of Fighting.

Those who inhabited the rich *Zeleia* at the Foot of Mount *Ida*, and who drank the deep Waters of *Asepus*, follow'd the illustrious *Pandarus*, Son of *Lycan*, (z) to whom *Apollo* himself had given a Bow and Arrows.

Those who held *Adrasteia*, (a) the City of *Apasus*, *Phyeia*, (b) and the high Mountain of *Tereia*, had at their Head *Adrastus* and *Amphius*, arm'd with a Coat of Mail, both Sons of *Percosian Merops*, who being the most skilful of the *Augurs*, wou'd not consent, that his Children shou'd go to a War that was to be fatal to them; but they disobey'd their Father, for their inevitable Destiny precipitated their Deaths.

The People of *Percote*, those who dwell upon the Banks of *Practius*, those of *Sestos* and *Aby-*

(z) To whom *Apollo* himself had given a Bow and Arrows.] Poets, to shew that a Man excels in an Art, say, that the Instruments of the Art which he professes, were given him by the God himself, who presides over that Art.

(a) The City of *Apasus*.]

'Tis the same which he elsewhere calls *Pasus*; it stands on the River of the same Name, which discharges itself into the *Propontis*.

(b) And the high Mountain of *Tereia*.] 'Tis the same which *Strabo* calls the Mountain of *Rhea*.

dos, and the Inhabitants of the divine *Arisbe*, were led by *Asius*, Son of *Hyrtacus*. *Asius* was drawn by Horses of an extraordinary Composition and Spirit; (c) he came from *Arisbe*, wash'd by the River *Selleis*.

The Bands of the warlike *Pelasgi*, who inhabited (d) the fertile Plains of *Larissa*, and who brandish'd the Pike, follow'd *Hippothous* and *Pylæus*, worthy Disciples of *Mars*, both Sons of *Pelasgian Liubus*, and Grandsons of *Tentamus*.

Achamas and the Hero *Pirous* led the *Thracians*, contain'd within the impetuous *Helle-spont*.

Euphemus, Son of *Troezenus*, and Grandson of *Ceus*, commanded the warlike *Ciconians*; *Pyraichmes* was at the Head of the *Peonians*, (e) who us'd Darts fasten'd to a leathern Strap; (f) He came from a very remote Country, namely *Amydon*, and the Banks of wide-

(c) He came from *Arisbe*, wash'd by the River *Selleis*.] Homer gives to understand, that *Arisbe* was the Place where that Prince usually resided. This City was near *Lampsacus* and *Abydos*; and it had a River of the same Name with that which wash'd the Walls of *Ephyrus* in Greece.

(d) The fertile Plains of *Larissa*.] Two hundred *Stadia* from *Troy*, there was a Town of that Name near *Hamaxita*; but Homer does not mean that; he speaks of *Larissa*, which was near Cu-

me, a thousand *Stadia* from *Troy*.

(e) Who us'd Darts fasten'd to a leathern Strap.] This is what the Word ἀκυνότροχον properly signifies. The *Latins* call'd it *amentatum jaculum*; it was lanc'd, and pull'd back again by the Thong, which was never loosen'd from the Hand.

(f) He came from a very remote Country.] For the Land of *Amydon*, and the River *Axius*, are between *Botieus* and *Amphaxilus*; *Axius* falls into the *Sinus Thermaicus*, on this side *Thessalica*.

flowing

flowing *Axius*, (g) whose beautiful Waters are diffus'd over the Fields.

(h) From the Country of the *Enetes*, where wild Mules are generated, the undaunted *Py-lamenes* brought the *Paphlagonians*, who inhabited *Cytorus*, *Sesamus*, and the famous Cities standing upon the flow'ry Sides of the River *Parthenius*, round *Cromna*, *Aegialus*, and the Rocks *Erythini*. *Dius* and *Epistrophus* commanded the *Halizonians*, who came from the Extremity of the *Black Sea*, (i) from the Country of the *Alybes*, famous for its Silver Mines.

(k) At the Head of the *Mysians* were *Chro-*

(g) *Whose beautiful Waters are diffus'd over the Fields.*]

I have follow'd the common Reading; but *Strabo* tells us, that the Ancients read this Passage thus, which is very different-----*α νάριον ὅσον ἐκινδυνάται αἰνῆς* that is to say, into which all the fine Waters of the Country discharge themselves. *Homer* cou'd not praise *Axius* for the Beauty of its own Waters, it being very muddy; but he praises it for the Beauty of the Rivers, which run into its Channel, and which are very fine. Thus a Man not very commendable in himself, is often prais'd for the Virtues of his Kindred, and the noble Alliances of his House.

(h) *From the Country of the Enetes.*] The first Inhabitants of *Paphlagonia* were call'd *Enetes*. Their Leader being kill'd at *Troy*, they

spread themselves in *Thrace*, and afterwards went with *Antenor* to the *Adriatic Gulph*, where they founded the famous City, which from their Name was call'd *Enetia*, *Venetia*, *Venice*. See *Strabo*, lib. 12.

(i) *From the Country of the Alybes.*] These *Alybes* are the same with the *Calybes* in *Pharnacia*, on the *Black Sea*. *Strabo* writes, that in his Time, there were still Iron Mines, which formerly had been Silver. This may be seen in his 12. Book, wherein he reports the different Sentiments of the Ancients on this Passage of *Homer*, and the Criticism of *Ephorus*, who corrected it rashly, and contrary to the Authority of the Manuscripts.

(k) *At the Head of the Mysians.*] *Mysians* between *Bithynia*, and the Mouth of *Asepus*.

mis, and *Ennomus*, the learned *Augur*; but with all his Art he cou'd not avoid Death; he fell by the Hand of the valiant *Achilles* on the Banks of *Xanthus*, where that Hero made a terrible Slaughter of the *Trojans* and their Auxiliary Troops.

Phorcys and the God-like *Ascanius*, impatient to meet the Enemy, led the *Phrygians* (l) from the far-distant *Ascania*.

Mesthles and *Antiphus*, Sons of *Pylamenes*, and the two most valiant Captains that ever were born near (m) the Lake *Gygæa*, commanded (n) the *Meonians*, who dwelt at the Foot of Mount *Tmolus*.

(o) The barbarous-speaking *Carians*, who in-

(l) From the far-distant *Ascania*.] There were two *Ascanias*; one of *Phrygia*, because it contain'd *Phrygia*, and this was the most remote; the other nearer, was *Myſian Ascania*, where *Nicaa* was.

(m) The Lake *Gygæa*.] This Lake was in *Lydia*, forty *Stadia* from *Sardis*. It had that Name from a King of *Lydia*, call'd *Gyges*; anterior than the *Gyges*, who succeeded *Candaules*; and thence *Lydia* was also call'd *Gygæa*, a Name which it retain'd a long time, and of which some Footsteps are ſeen in the Prophet *Ezekiel*, who liv'd a great while after *Homer*, and who call'd it *Gog*, in Chap. xxxviii. ver. 2. This Lake was afterwards call'd *Coloe*: *Diana* had very near it a Temple, where ſhe was ador'd under the Name of *Coloene*.

(n) The *Meonians*.] *Strabo* obſerves, that *Homer* calls the *Lydians Meonians* with an *e*, who after him were call'd *Maonians* with an *a*, *Μαίονας*.

(o) The barbarous-speaking *Carians*.] Why does *Homer*, who never call'd any People barbarous, attribute here a barbarous Language to the *Carians*? *Strabo* has made a long Diſſertation in his fourteenth Book, upon this Raſſage; and after he has confuted the Reaſons of *Thucydides* and *Apollodorus*, he ſhews that the *Carians* are ſaid to have a barbarous Language, becauſe, being almoſt the only People who had any Commerce with the *Grecians*, (for they us'd to ſerve in their Troops for Hire) they made a Compound of the *Carian* and *Greek* Tongues; ſo that

habited *Miletus*, (p) the woody Mountain of *Phthiri*, the Banks of *Meander*, and the high Summits of *Mycale*, were conducted by *Amphimachus* and *Nastes*, illustrious Sons of *Nomion*. (q) *Amphimachus* went to the Fight, wearing golden Ornaments, like a young Girl; Fool as he was; for these Ornaments cou'd not save him from Death: *Achilles* kill'd him in the Battle fought upon the Banks of *Xanthus*, and stript him of the Gold with which he had so vainly adorn'd himself.

Sarpedon and the blameless *Glaucus* commanded the *Lycians*, (r) which they brought from the Extremities of *Lycia*, from the Banks of Gulphy *Xanthus*.

they spoke neither *Carian* nor *Greek*. This hinders not, but what *Apollodorus* said, might be true, that the *Ionians* hated the *Carians* extremely; and that *Homer*, who was an *Ionian*, intended it as a Sarcasm upon that People.

(p) *The woody Mountain of Phthiri.*] *Hecateus* assures us, that it was Mount *Latmus*, near *Heraclea*.

(q) *Amphimachus went to the Fight, wearing golden Ornaments, like a young Girl.*] *Homer* plainly, by this, condemns in a Soldier all study'd Finery, and far-fetch'd Ornaments; it is enough, that his Arms and Cloaths be good; If there must needs be any Ornament, it should be upon his Arms. *Homer* cou'd not better describe these golden Ornaments, than by saying he

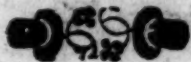
was trick'd out like a young Girl. This Comparison is found Word for Word in the Letter which the Prophet *Jeremiah* writ to the People of *Jerusalem*, who were going into Captivity, after the City and Temple were burnt. The Prophet speaks of the Idols of the *Babylonians*, which were loaded, according to the Custom, with Ornaments of Gold: *Et sicut virgini amanti ornamenti, ita accepto auro fabricati sunt.* And taking Gold, as it were, for a Virgin. *who loves to go gay, they make Crowns for the Heads of their Gods,* Baruch vi. 8.

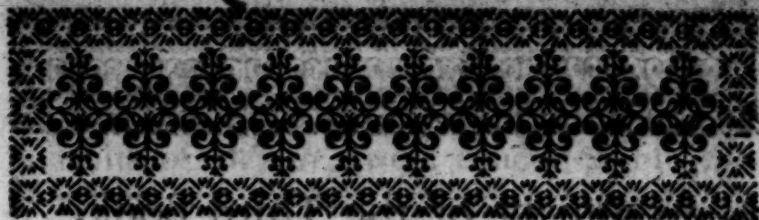
(r) *Which they brought from the Extremities of Lycia.*] This is to distinguish these *Lycians*, from the *Lycians* commanded by *Pandarus*, who border'd upon *Troy*.

Argument of the Third Book.



THE Armies being in Sight of each other, Paris challenges the most valiant of the Greeks to single Combat. Upon this, Menelaus, transported with Joy, offers himself for the Fight; but Paris retires. Hector upbraids his Cowardice; these Reproaches stir up the Courage of Paris, who presents himself against Menelaus. Hector makes the Proposal to both Armies; Priam is sent for; Conditions of the Combat are agreed upon, and confirm'd by Oaths and Sacrifices. The Terms of the Agreement are, That if Paris kills Menelaus, he shall have Helen, and all her Riches; if, on the contrary, Menelaus kills Paris, the Trojans shall restore Helen, and whatsoever Paris had taken away with her, and pay to the Greeks a Fine to reimburse the Charges of the War. Every thing being settled, they enter the Lists. Menelaus gets the better of Paris; but Venus snatches him from his Enemy, and carries him to Troy, into his Apartment, whither, presently afterwards, she brings Helen, who was upon one of the Turrets of the City, to see the Combat. This Princess, coming to Paris, reproaches him for his Want of Courage. Agamemnon demands of the Trojans, Helen, with all that belongs to her, and the Fine which was agreed upon by the Treaty.





THE
ILLIAD
OF
HOMER.

BOOK III.

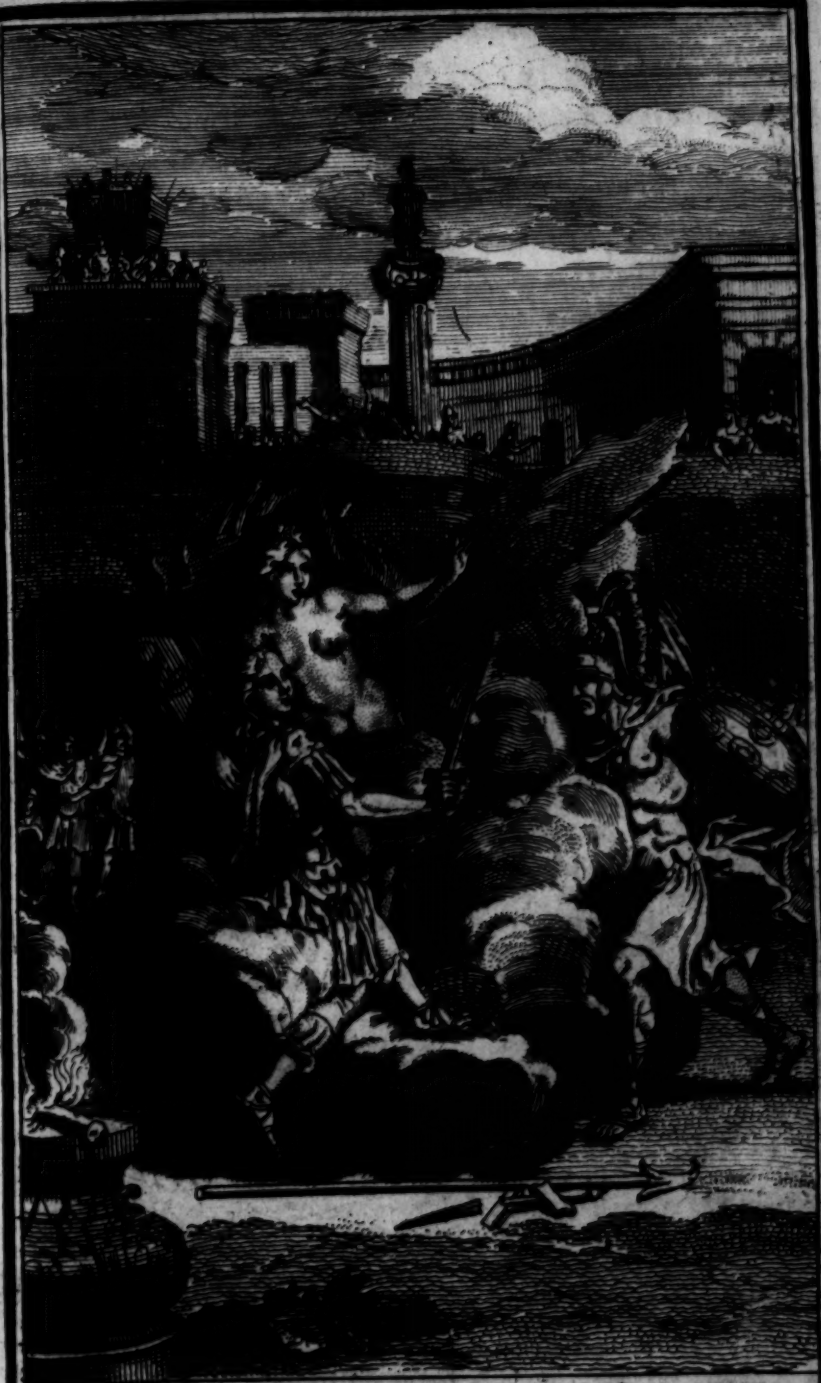


WHEN all these different Nations
were dispos'd, each, by their
Leaders, in Array of Battle, (a) the
Trojans march'd with Noise confus'd,
and piercing Cry, like that
of *Cranes*, when they, beneath
the vaulted Arch of Heav'n, shunning the
Winter and tempestuous North, in search of

(a) *The Trojans march'd with Noise confus'd.* Homer honours the *Grecians*, by opposing their Manner of marching to that of the *Barbarians*. These latter march'd with a confus'd Noise, and the *Gre-*

cians in perfect Silence, that they might the better hear the Orders of their Generals. What we know of the *Barbarians*, proves likewise what Homer says here of the *Trojans*.

Shelter,



After a Solemn Treaty between the Greeks and Trojans, Menelaus & Paris engage in a single Combat. Paris ready sink under the blows of Menelaus, is suddenly relieved by Venus, who carries him away to Troy in a Cloud.



Given to the British Museum by the
Hon. the Secy. of State for the Colonies
in 1862. The object of the gift was
to preserve the memory of the
British Empire.

Shelter, fly to warmer *Nile*, (b) and carry Death and Terror to the *Pygmies*, on whom they pour the War from upper Air.

Not so the *Greeks*; They, fill'd with Martial Fury, advanc'd to meet the Foe, with silent Face; determin'd not to lose one Inch of Ground, but stand or fall together in their Ranks. As when the Southern Wind involves the Mountains with a thick Fog, (c) unwelcome to the

(b) *And carry Death and Terror to the Pygmies.*] *Homer* always stirs up the Attention of his Reader, by agreeable and surprizing Comparisons, which divert and instruct at the same time. Such is this Comparison of the *Cranes*, that make War with the *Pygmies*. Several learned Men have search'd into the Foundation of it, but I am not contented with their Conjectures. *Cameron* thought the Word *Pygmies* properly signify'd Men strong in the Arms; and that this afterwards was improperly apply'd to Stature. 'Tis for this Reason, the Prophet *Ezekiel* says of *Tyre*; *Sed & Pygmæi qui erant in turribus tuis.* And the *Pygmies* which were on thy Towers, that is to say, the valiant Men. *M. Jaquelot*, who has made such excellent Dissertations upon the Existence of a God, thought the Fable of the *Pygmies* might be deriv'd from the Straw-Men, which the *Ethiopians*, who dwell near the Sources of the *Nile*, set in their Fields to frighten away the *Cranes*, and to hinder

them from eating up the Seed. I like better the Ancients Opinion. The *Pygmies* are properly *Ethiopians*, who dwell at the lower End of the Red-Sea, between that and the Ocean, on the Gulph *Avalites*, near the River *Astaboras*, which was thought to be an Arm of the *Nile*; all these People are very little, as *Aristotle* and *Strabo* write; the same Diminutiveness is found even in the Beasts. Wherefore, the *Greeks* call'd those Men *Pygmies*, meaning, they were but a Cubit high; and because the *Cranes* quit the Northern Climates in the Winter, to go towards the Southern Ocean, and the *Pygmies* assembled themselves together to frighten these *Cranes*, and to hinder them from settling in their Fields, *Homer* feign'd this War of the *Cranes* against the *Pygmies*, by an ingenious Mixture of Fable with Truth. One may, by this, see, that *Homer* had a prodigious Knowledge of all Countries.

(c) *Unwelcome to the Shepherd, but to the Thief more useful than the Night.*] The *Shepherds*, which *Homer* places

Shepherd,

Shepherd, but to the Thief more useful than the Night, for then the sharpest Eye can scarce extend so far as a strong Arm can throw a Stone; so did the March of the two Armies raise Whirlwinds of Dust, that frustrated the Sight. They swiftly travers'd o'er the Plain; when both Sides drawing near, and just upon the point of giving Battle, (d) the God-like *Paris*, in the foremost Rank of *Trojans* stood conspicuous, his Shoulders (e) cover'd with a Leopard's Skin; arm'd with a Bow and Sword; he brandish'd in his Hands two Javelins fortify'd with Brass; and with a haughty Air, and threatening Look, challeng'd the boldest *Greek* to single Combat.

No sooner did brave *Menelaus* spy him, thus strutting at a distance from the rest, but he rejoyc'd, transported, (f) like a Lion, who, stung with Hunger, meets some well-grown Stag, or savage Goat, he eagerly devours them, maugre

here, shew, that by these Thieves, he meant such as scowr about the Country to steal Sheep, a very common Trade in those ancient Times, as is seen both in the holy Books, and prophane History. You need only read *Thucydides's* Preface. A thick Fog is more convenient for those Thieves than Night itself, because in the Night-time the Flocks are shut up and guarded with Care, whereas in the Day-time, during a Fog they are dispers'd, and more easily carry'd off.

(d) *The God-like Paris.*]

By reason of his great Beauty.

(e) *Cover'd with a Leopard's Skin.*] This Armour does very well here, in point of Poetry, for it is Picturish; it likewise shews what sort of a Man *Paris* was; this is not the Armour of a brave Man, but of one who is more prepared to fly than to fight.

(f) *Like a Lion, who, stung with Hunger, meets some well-grown Stag.*] By this Comparison, before the Issue is seen, *Homer* paints the Cowardice of *Paris*, and what had befallen him, if he had had the Courage to have stood.

the sharp Pursuit of Dogs and desperate Huntsmen; such was the Joy of *Menelaus*, when he beheld the beauteous *Paris*, and fed himself with Hopes of sweet Revenge. He took his Arms, and lightly from his Chariot leap'd on Earth; but *Paris*, when he saw him, was struck with Fear, and hastily retir'd. (g) As when a Traveller perceives a Serpent issuing from out some Thicket in a Forest, he starts, leaps back, his Joints are seiz'd with Trembling, his Visage cover'd with a mortal Paleness; so *Paris*, frightned at the Son of *Atræus*, flies to his Friends, and plunges in among them.

When *Hector*, blushing at his Cowardice, thus terribly reproach'd him: "Thou smock-fac'd
 "Milk-sop! Womanish Impostor! Ill-fated
 " *Paris*! Wou'd thou hadst ne'er been born,
 "or thou hadst dy'd before thy fatal Marriage!
 "That had been better far, than thus to see
 "thee, hiss'd from the Field, the Scandal of
 "Mankind. How the *Greeks* laugh to find
 "themselves deceiv'd in him who strutted so,
 "like *Troy's* Defender! But thou hast neither
 "Heart nor Hand, thou specious Phantom!
 "and yet with these rare Qualities you pass'd
 "the Sea, (h) pick'd up a Sett of worthy

(g) *As when a Traveller perceives a Serpent issuing from out some Thicket.*] Homer adds from out some Thicket, because in a Plain, such a horrible Serpent might have been seen a good way off; so the Fright wou'd have been less, because it might have been avoided; whereas, in a Thicket, it is seen of a sudden at a

Man's Feet, which is much more terrible.

(h) *Pick'd up a Sett of worthy Friends.*] That is to say, as wicked and unjust as thyself; for if those who follow'd *Paris* in this Voyage, had been just and virtuous, they wou'd have hinder'd him from committing so great a Crime.

"Friends,

" Friends, mingled with Aliens, forc'd a fair
 " Lady that was near ally'd to many warlike
 " Princes; and this, to be thy Father's Plague,
 " the Ruin of his People, the Mirth of those
 " that hate us, and to thyself eternal Infamy.
 " Why didst thou run from gallant *Menelaus*?
 " You ought to know the Man whose Wife
 " you keep. (i) That Harp; and all those
 " wanton Gifts of *Venus*, that fresh Com-
 " plexion, and those waving Locks, will help
 " thee much when thou art mix'd with Dust.
 " Were not the *Trojans* too as timorous as thy-
 " self, (k) thou hadst been cover'd with a Heap

(i) *That Harp, and all those wanton Gifts of Venus, that fresh Complexion, and those waving Locks.* Homer did not reproach *Achilles* for his Harp, and praises the Greeks for their Hair. How comes it, then, that *Hector* upbraids *Paris* about his Harp and fine Hair? The Greeks, you must know, nourish'd their Hair, that they might seem the more terrible to their Enemies, and *Paris* nourish'd his, to please the Ladies. *Achilles* had a Harp, only to sing the great Actions of Heroes, and *Paris* us'd his, only for Love-Songs. Thus History informs us, that when *Alexander* was at *Ilium*, and visited every thing they preserv'd there that was curious, he refus'd to see *Paris's* Harp, which they presented to him, and said he had rather they would shew him *Achilles's* Harp. He justly preferr'd the Harp, on which that Hero

sung the Exploits of great Captains, before the other effeminate one, on which the Womanish *Paris* sung only, as *Elianus* says, *εἰ μὴ μέλη μοι-χικά καὶ οὐα ἀλγεῖν γυναικας καὶ θέλγειν, Letud Sonnets, proper to captivate and charm the Ladies.*

(k) *Thou hadst been cover'd with a Heap of Stones* The Text says, *thou hadst been clad in a Robe of Stone*; for the *Grecians* us'd the Word *clad*, for every thing which wraps up and environs. 'Tis this, perhaps, which gave occasion to the French Word *pourpoint de pierres, Stone-Doublet*, to signify a Tomb; but this is only us'd in a low Style; each Language has its Idioms. *Hector* means, that *Paris* shou'd have been ston'd to Death a long time since; for that was the Punishment of Adulterers among the Orientals, as is seen in Holy Writ.

" of

“ of Stones; for all these Mischiefs thou hast
 “ brought upon them.

“ O *Hector*, thus reply'd the beauteous *Paris*;
 “ (l) Your Anger's just, and I too well deserve
 “ it; but do not judge of others by yourself;
 “ Your Heart is like a well-steel'd Ax, whose
 “ Edge not blunts, but grows the keener by
 “ its Use, strength'ning the Shipwright's Hand
 “ the more he strikes. (m) Such is th' unweary'd
 “ Temper of thy Courage. What other War-
 “ rior can compare with you? But twit me not
 “ with *Venus's* lovely Gifts: The glorious Pre-
 “ sents which the Gods vouchsafe us, are not
 “ to be rejected or despis'd; nor is it in the
 “ Pow'r of Men t' obtain them. Now there-
 “ fore, if you please that I shou'd fight, let all
 “ the *Greeks* and *Trojans* quit their Arms, and
 “ range themselves, (n) while I and *Menelaus*
 “ enter the Lists between them. *Helen* and all
 “ her Wealth shall be to him that conquers;
 “ and the two Armies, after a strict Alliance

(l) Your Anger's just, and I too well deserve it.] The more violent and severe *Hector's* Speech was, the more submissive and artful is *Paris's* Answer. He readily agrees, that his Reproaches are just, and afterwards by praising him, he allays his Anger, and excuses himself at the same time; for he shews that a Man might be brave, without being so brave as *Hector*.

(m) Such is th' unweary'd Temper of thy Courage.] There is nothing more beautiful or nervous, than this Comparison of the indefatigable

Courage of *Hector* to the keen Edge of an Ax; it seems to me admirable.

(n) While I and *Menelaus* enter the Lists.] See what the Reproaches of such a valiant Man as *Hector* can do; they animate even a Coward. *Paris*, who fled from *Menelaus*, when he saw him coming out of the Ranks, now demands to fight him. The Poet *Tyrtæus* hath very well imitated this Part of *Homer*; for nothing is more capable of inspiring Courage, than his Verses.

“ made

“ made, confirm’d with Oaths and Sacri-
 “ fices, shall separate. The *Trojans* shall re-
 “ main in Peace; the *Greeks* return to *Achaia*,
 “ so fruitful of fine Women.

Hector at this seem’d pleas’d, and grasping
 hard the Middle of (o) his Pike, caus’d the Bat-
 talions of the *Trojans* to fall back. The *Greeks*,
 not knowing his Design, pour’d on him Show’rs
 of Darts and Stones; when *Agamemnon* seeing
 what had pass’d i’ th’ *Trojan* Army, cry’d out
 with all his Strength: “ Hold, generous *Greeks*,
 “ cease your Assault; the valiant *Hector* wants
 “ to speak with us.

This heard, the Troops with-held their Hands,
 and all kept sudden Silence; while *Hector*,
 in the midst, bespoke both Armies: “ Hear
 “ me, Ye *Trojans*, and Heroic *Greeks*! Mark
 “ this Proposal on the part of *Paris*, He for
 “ whose Cause alone this War was kindl’d.
 “ Thus he demands; Let both the *Greeks* and
 “ *Trojans* quit their Arms, and range them-
 “ selves, Spectators, while *Menelaus* and him-
 “ self determine the Dispute in single Combat;
 “ *Helen*, with all her Wealth, be his that
 “ conquers; and then both Sides shall swear
 “ a firm Alliance, and entertain perpetual A-
 “ mity.

At this Proposal, a Universal Silence, much
 greater than before, was spread throughout the
 Plain; when thus the valiant *Menelaus* spoke:

(o) The Middle of his Pike,
 caus’d the Battallions to fall
 back.] This very well paints
 the Action of an Officer, who

holding his Pike by the Mid-
 dle of the Staff, uses it to
 range and put back the Files.

“ Hear

" Hear likewise what I have to say ; (p) for I
 " have oft bewail'd, with Bitterness of Soul, the
 " Ills you suffer : But now the happy Moment's
 " come, wherein I hope to free the *Greeks* and
 " *Trojans* both, from this destructive War which
 " was begun on my Account and to revenge
 " th' Affront done me by *Paris*, Author of
 " these Mischiefs. Which therefore of us two
 " is doom'd to perish, e'en let him perish ;
 " then let the Armies suddenly disband, and
 " every Man return to his own Home. (q) Now
 " let the *Trojans* bring, for Sacrifice, two Lambs
 " of different Kinds, a Male and Female ; one
 " black, one white, for *Tellus* and *Apollo* ; and
 " We will bring a third for *Jupiter* : Let *Priam*
 " too, in Person, bind the Treaty, that he
 " may see perform'd whate'er is promis'd, by
 " Oaths deposited with *Jupiter* ; as for his
 " Sons, they're impious Treaty-breakers No
 " Strefs is to be laid upon an Oath which young
 " Men make, for they are ever changing ;

(p) For I have oft be-
 wail'd, &c.] Menelaus is not
 only concern'd at what the
Greeks suffer, but likewise
 touch'd with the Calamities of
 the *Trojans* ; and this is the
 Character of a just Prince, and
 a good Man ; he knows how
 to distinguish, among his E-
 nemies, the Innocent from the
 Guilty ; and calls to account
 none but him who did the
 Injury for which he demands
 Reparation.

(q) Now let the *Trojans*
 bring, for Sacrifice, two Lambs.]
 The *Trojans* are call'd up-

on to bring these two Lambs,
 for Sacrifice, a white Male, for
 the Sun, Father of Light ; and
 a black Female, for the Earth,
 the Mother and Nurse of Men.
 It was the *Trojans* Duty to
 furnish these two Victims, be-
 cause the War was in their
 Country ; and the *Greeks* were
 to find a Third, to sacrifice to
 hospitable *Jupiter* ; because
 they were Strangers in that
 barbarous Land, and implor'd
 his Protection with regard to
 the Injury done to Hospita-
 lity.

G

" whereas,

“(r) whereas, old Men, in all they undertake,
 “ have still an Eye both to the Past and Future,
 “ omitting nought for either Party's Good;
 “ which is the great Security of Treaties.

This Speech rejoyc'd the *Greeks* as well as *Trojans*; for now they quickly hop'd to see an End to this most cruel War. Strait they are seen descending from their Chariots; ranging their Horses all along in Rows; (s) they quit their Arms, and lay them on the Ground, near to each other; for there was little Space between the Armies. *Hector* dispatch'd two *Heralds* to the City, to fetch two Lambs, and to implore the King to grant his Presence: From *Atrides* went *Talshybius* to the Fleet, to fetch a Third. *Iris*, mean while, to beauteous *Helen* hastes, to tell her what had pass'd. She took the Figure of *Laodice*, King *Helicaon's* Wife, and *Priam's* fairest Daughter: She found her in her

(r) *Whereas old Men ----- have still an Eye both to the Past and Future.*] *Homer*, in this Place, shews the two Causes of young Peoples Perfidiousness, and of old Mens Fair-Dealing: The first is, that old Men have an Eye to the Past and Future, which is a very useful Lesson, and teaches them that there is nothing more pernicious than the Violation of Treaties, and that young Men regard neither the one nor the other: And the second is, that old Men weigh all Things in exact Scales, and study Justice and Equality, the only Ba-

sis of solid Treaties; whereas young Men, who are commonly fiery and insolent, are almost always for having the Advantage.

(s) *They quit their Arms, and lay them on the Ground.*] These are the Surprizes which are so frequent in *Homer*, and which is one of the greatest Beauties of *Epic Poetry*, as well as of *Tragedy*. Two Armies are advancing to fight, and in a Moment, instead of the dreadful Confusion, which the Reader expects, he sees these fierce Warriors quit their Arms, to be Spectators of a single Combat.

Palace,

Palace, at the Loom, working a Piece of mar-
 velous Embroidery: 'Twas a large Veil em-
 broider'd on both Sides, shining with Gold,
 and all *Minerva's* Art. (1) Thereon that Princess
 trac'd the bloody Battles fought by the *Greeks*
 and *Trojans*, for Her Sake, under the Eyes of
Mars. Swift-footed *Iris*, Messenger of Heav'n,
 approaching her, spoke in these Terms: " Rise,
 " my dear Sister, come along with me, and
 " see surprizing Things, never expected from
 " the *Greeks* and *Trojans*; 'tis but a Moment
 " since they were in March against each other
 " with the utmost Fury, and breathing only
 " Slaughter and Perdition; and now behold
 " them sitting down in Silence. War is no
 " more; they lean upon their Shields, and
 " their long Spears are planted in the Ground.
 " *Paris* and *Menelaus* are to fight, and you to
 " be the Prize of him that conquers.

(1) Thereon that Princess
 trac'd, &c.] This is a pretty
 Fiction; to represent *Helen*
 herself, tracing on a large
 Veil, (that is, a great Piece
 of Tapestry, such as were
 hung in Temples, and carried
 in Processions) all the bloody
 Battles fought by the *Greeks*
 and *Trojans* for her sake;
 and this is what makes the
 Curiosity of it. One wou'd
 swear, that *Homer* inherited
 this Veil, and that his *Iliad*
 is only an Explication of that
 marvelous Piece of Work.
 The Greek Word ἐνέτασσε
 properly signifies, represented

in different Colours, that is, she
 us'd Silks and Threads of dif-
 ferent Colours.

* A Learned * The Ab-
 Man has lately bot *Fragmies*
 infer'd from in a Differ-
 this Passage, tation upon
 that Painting is Painting.

ancienter than
 the *Trojan War*, since *Helen*
 represents the Battles, by u-
 sing different Colours; This
 she cou'd not do, without
 having before her a colour'd
 Design; which he likewise
 confirms by other Passages of
 the same Poet.

Thus having spoke, the Goddess breath'd into her a sweet Affection (u) for her former Husband, her Country, and her Friends. Then throwing suddenly a Snow-white Veil around her Head, she dropp'd a tender Tear, and left the Chamber; but not alone; two Maidens follow'd her, (w) *Æthra*, *Pittheus* Daughter, and fair *Clymene*.

Arriving at the *Scean* Gate, they found, sitting upon the Turret, old King *Priam*, *Panthous*, and *Thymætes*, *Lampus*, and *Cytius*; warlike *Hicataon*; prudent *Ucalegon*, and wise *Antenor*. Age had exempted these Grandees from War, but fitted them for Council: All rare Speakers. (x) As feeble Grasshoppers, devoid of

(u) For her former Husband.] Homer was very sensible, that Decency requir'd he shou'd not suffer his Reader to forget the Tears of *Helen*, and her Repentance.

(w) *Æthra*, *Pittheus*'s Daughter.] This is not *Æthra*, *Theseus*'s Mother.

(x) As feeble Grasshoppers.] Homer had a mind to represent old Men who are assembled upon a Tower, and talk the whole Day without being stir'd. What does he do for this End? He recollects the Ideas which the Nature of old Men, and the Place where they sit, furnish him with. Old Men are lean and bloodless, and have hardly any thing left but Voice. This naturally brings to the Mind the Idea of Grasshoppers, which have neither Flesh nor Blood, but are, as

it were, all Voice. These old Men talk upon the Battlements, and Grasshoppers sing, perch'd upon Sprigs; this perfects the Justness of the Comparison: Nor can Homer be accus'd of falling into a mean Comparison; for Grasshoppers were so esteem'd in Greece, in former Times, that the *Athenians* wore golden ones in their Hair, to shew that they were not Aliens. *Anacreon*, who made a very noble Elogium of the Grasshopper, says of it: O prudent Daughter of the Earth, who takest so much Delight in Musick, who art exempt from all sorts of Distempers, and who hast neither Flesh nor Blood; thou art almost like the Gods. Besides, it may be said, that Homer met with this Comparison already founded in the Fable of

Blood,

Blood, perch'd on a Sprig, tune their harmonious Voice; so sat these Trojan Peers upon the Tower, wisely discoursing on the Sum of Things.

When they perceiv'd the beauteous *Helen* coming; (y) struck with her Charms, they whisper'd one another: "No wonder that the
" *Greeks* and *Trojans* strive, with so much Toil
" and Blood, for such a Woman! The God-
" dessees themselves are not more perfect. Yet,
" to prevent ours and our Childrens Ruin,
" (z) I shou'd advise the King to let her go.

Troy; for *Tisbonius* was feign'd to have been turn'd into a Grasshopper towards the End of his Days; that is to say, Age had left him nothing but Voice, and made him a great Talker. Thus much to shew the Exactness of *Homer*, which few People wou'd have taken the Pains to unfold.

(y) Struck with her Charms, &c.] I do not believe so great an Elogium was ever given to Beauty, as this which *Homer* has found out the Secret of giving it here. A Company of old Men, overwhelm'd with the Calamities of a long War, and assembled to debate upon Means to put an end to it, seeing the only Cause of it coming, struck with her Charms, they cry No Wonder! &c. What these old Men, struck with *Helen's* Beauty, say here, is very like what *Holofarnes's* Officers say to that General, seeing the Beauty of *Judith*. *Dixerunt*

ad eum satellites ejus: Quis contemnat populum Hebraeorum, qui tam decoras mulieres habent, ut non pro his merito pugnare contra eos debeamus. The Guards of *Holofarnes* said unto him, Who wou'd despise this People, that have among them such Women? *Judith* x. 18.

(z) I shou'd advise the King to let her go.] If *Homer* had carry'd these old Mens Admiration any farther, he wou'd have offended against Nature and Probability. Old Men are still capable of judging of Beauty by the Eye; but since Age has free'd them from the Tyranny of Love, the Effect which Beauty has upon them ought to be transitory, and Prudence shou'd soon regain the Ascendant, and bring them out of their Surprise. *Homer* ever goes as far as he ought, and ever stops where he ought.

Thus spoke these venerable Chieftains: But the King, calling to *Helen* with a gentle Voice,
 “ Draw near, my Child, said he, and (a) sit
 “ down by me, and see your former Spouse,
 “ your Friends, and Kindred; (You’re not the
 “ Cause of this Calamity; the Gods alone
 “ have brought this War upon us;) Come
 “ then, and tell me who that *Grecian* is, whose
 “ martial Look has something of Divine:
 “ Others, I see, surpass him as to Stature; but
 “ sure, no Man had e’er so high a Mien, or liker
 “ to a King in Majesty.

Then *Helena* began: (b) “ Dread King, and
 “ dearest Father! Wou’d I had chosen Death
 “ rather than Shame, when I accompany’d your
 “ Son to *Troy*, leaving my Husband and an
 “ only Daughter, my Brothers, and so many
 “ lov’d Companions! But this I did not do!
 “ nor had I Courage to be virtuous! Witness
 “ these melting Tears how I repent! But ’tis
 “ too late! ---- The Man you point to, Sir, is
 “ *Agamemnon*, the Son of *Atreus*, (c) as good

(a) *Sit down by me.*] This Episode is manag’d with an infinite Address for the varying the Poem, and for satisfying the Curiosity of the Reader. But, say some, what Likelihood is there, that in so long a time as the Siege lasted, *Priam* had not yet found an occasion to have the Chiefs nam’d and shewn to him? *Homer* has prevented this Objection, by saying, that upon Account of the single Combat between *Paris* and *Menelaus*, all the

Warriors had put off their Armour; and this was not done before.

(b) *Dread King.*] There is an admirable Decency in this Speech of *Helen*’s; which almost extorts Pardon for her Fault, by the Tokens of her Repentance.

(c) *As good a King, as he’s a valiant Captain.*] This is the Verse which *Alexander the Great* was most charm’d with, and which he try’d to exemplify in his own Person; and

“ a King,

“ a King, as he's a valiant Captain! Brother to
 “ the Husband of unworthy Me.

Here ended *Helena*, divinely fair. And *Priam*
 bursting into Exclamation, cry'd, (d) “ Thrice
 “ happy Son of *Atreus*! Fate smil'd when
 “ thou wast born! What King did ever rule so
 “ many People? I once was at a Fight in
 “ Upper *Phrygia*: (e) 'Twas when the Man-
 “ like *Amazons* made War; There I saw nu-
 “ merous Troops of gallant *Phrygians*, led by
 “ King *Otreus* and the God-like *Mygdon*: They
 “ pitch'd their Tents along *Sangarius* Banks;
 “ among them were th' Auxiliary *Trojans*; but
 “ all those Troops, that cover'd the wide
 “ Plains, were far inferior to these *Greeks* in
 “ Number.

Ulysses next appearing in his Sight, “ Tell
 “ me, said he, Iweet *Helen*, who is that?
 “ Lower than *Agamemnon* by the Head, but
 “ broader much, about the Breast and Shoul-
 “ ders; his Arms indeed lie Still upon the

indeed, as *Euſtathius* ſays, it includes an Ocean of Praises, and is all that can be wish'd in a King.

(d) Thrice happy Son of *Atreus*.] We juſt now heard the Elogium of *Agamemnon*, and here is that of his Army. *Homer*, in this place, perfectly follows Nature; for *Priam* ſays no more than what the Comparison of his Dominions with that great King's might inſpire him with. This makes a marvelous Contraste.

(e) 'Twas when the Man-like *Amazon* made War.]

Here are *Amazons* before the *Trojan* War. We ſee in *Plutarch*, that in *Theſeus*'s Time, they had penetrated as far as *Attica*. You may ſee the Remarks upon that. This is certain, that the *Sarmatians* oblig'd their Daughters to go to the War like Men, and to kill their three Men apiece, before they cou'd obtain Permiſſion to be marry'd. Upon this Truth, the Fable was founded, which is very ancient, for it was before *Hippocrates*; but *Homer* does not ſpeak a Word of it.

“ Ground, but He runs through the Ranks and
 “ Files, affiduous, (f) like to a Ram that
 “ with Majestic Pace walks thro’ the Fold and
 “ views his *Subject-Sheep*.

Jove’s beauteous Child, her Sex’s Queen,
 reply’d: “ It is *Laertes* Son, the wise *Ulysses*;
 “ (g) who, tho’ rough *Ithaca* may claim his
 “ Birth, knows every Stratagem of War and
 “ Council. The Character is Just, reply’d *Antenor*;
 “ for I remember well, Divinest *Helen*,
 “ (h) *Ulysses* heretofore, and *Menelaus*, join’d
 “ in Commission, came to re-demand you:
 “ My humble Roof receiv’d them; they were
 “ treated, according to the Laws of Hospitality;
 “ and thus I had a fair Occasion giv’n, to note
 “ the Difference of their Characters, and take
 “ the Compass of their Understandings. When-
 “ ever, in some Meeting of the *Trojans*, they
 “ both stood up, the *Spartan* King was tallest;

(f) *Like to a Ram.*] *Priam* seeing *Ulysses* go backwards and forwards sedately amongst his Troops, to inspect them, compares him to a Ram, because of the Majesty which shines upon his Person; for according to *Solomon* himself, the Ram is, as well as the Lion, the Symbol of Stateliness and Grandeur; in *Daniel*, the King of the *Medes* and *Persians* is describ’d by a Ram; and throughout Holy Writ, there are several Passages where Rams are taken for the Chiefs of the Flocks.

(g) *Who, tho’ rough Ithaca, &c.*] *Homer* wou’d thereby teach, that no-body

is to be despis’d, for being born in a rude and unpolite Country, and that the most savage Countries produce great Men. *Alexander* was of *Pella*, *Pindar* of *Thebes*, and *Anacharsis* was a *Scythian*.

(h) *Ulysses heretofore, &c.*] If *Ulysses* had been at *Troy*, How comes it that *Priam* does not know him? ’Tis either by reason of his Age, which might hinder him from distinguishing so far off the Features of a Man, or because *Ulysses* might be very much chang’d since that time. *Herodotus* mentions this Embassy of *Ulysses* and *Menelaus*.

“ but

" but sitting, *Achæus* look'd more august: And
 " when they spoke in Publick, (i) *Menelaus*
 " express'd himself in Terms concise and close;
 " much Sense, but couch'd in short Harangue;
 " for, tho' the younger Man, he lov'd not
 " rambling Words. And when *Ulysses* rose,
 " (k) with down-cast Look, he stood as if his
 " Eyes were nail'd to th' Earth; nor once his
 " Scepter mov'd; like a meer Novice; you
 " would have thought him either mad or
 " foolish: But when, by just Degrees, he had
 " rais'd his Voice, and like a Winter's Snow
 " his Words fell from him, no other Mortal
 " durst contend with him. We then no longer
 " wonder'd at his Gesture; for who cou'd
 " mind his Looks, that heard his Tongue!

Then *Priam* seeing *Ajax*, ask'd again, " What
 " bulky Greek was that, so strongly made, and
 " higher than the rest by Head and Shoulders?

" *Ajax*; Majestic *Helena* reply'd; one of
 " the strongest Bulwarks of the Greeks; and
 " on the other side, *Idomenæus* stands like a
 " God, amidst the *Cretan* Troops; the *Cretan*
 " Chiefs attend around their Prince. (l) Brave
 " *Menelaus* oft has entertain'd him, when he

(i) *Menelaus* express'd himself in Terms concise and close.] He ow'd this to the Education of *Sparta*, where they us'd the Children to speak little, and to say a great deal in few Words.

(k) With down-cast Look, he stood.] *Homer* describes here the Posture of a prudent Man, who rises to speak extempore in an Assembly. He

is plung'd in a profound Meditation: To judge of him by this Posture, one wou'd take him for a Fool, but he soon regains what he lost. This is very opposite to the Confidence of those audacious Speakers, who fear nothing, and talk without thinking.

(l) Brave *Menelaus* oft has entertain'd him.] How shou'd *Helen* come to know

“ from *Crete* resort to our Court. Now all
 “ the other *Grecian* Chiefs I see, and easily
 “ cou’d name. (m) But yet, I miss two Princes,
 “ valiant Warriors; *Castor* and *Pollux*, both
 “ well known to Fame; one for the Horse, and
 “ t’other for the *Castus*; They are my Brothers
 “ by the same dear Mother; Did they not
 “ come from *Sparta* with the Army? (n) They
 “ surely came, but keep within their Ships,
 “ aham’d to fight for their unworthy Sister.
 Thus *Helen* spoke; but they had long been
 dead in *Lacedæmon*.

Mean time, the Heralds carry’d thro’ the
 Town the Victims destin’d for the Sacrifice,
 and Wine, Earth’s glad’ning Fruit, in Goat-
 skin Bottles: The Herald nam’d *Idæus* had
 in Charge a well-wrought Silver Urn and
 Golden Cups; and drawing near to *Priam*,
 press’d him to depart: “ Rise, Offspring of
 “ *Laomedon*! The *Trojan* and the *Grecian* Chiefs
 “ desire your Presence in the Field, to strike
 “ a League. *Paris* and *Menelaus* are to fight

this *Cretan* Prince? ’Twas necessary she shou’d inform us from whence this Knowledge proceeded. *Homer* advances nothing which he does not give a Reason for, and prove.

(m) But yet, I miss ----- *Castor and Pollux* ----- *They are my Brothers.*] *Homer* brings in this very naturally, to let his Reader know that *Castor* and *Pollux* were not in this Expedition, because they were dead. It must be observ’d, that *Homer* makes

no mention here of the Fable of *Castor* and *Pollux*; it is posterior to that Poet.

(n) *They surely came, &c.*] *Helen* loses no Occasion of giving Tokens of her Repentance. She is ignorant of the Death of her two Brothers, because, in all Probability, *Paris* took the necessary Precautions to hinder her from hearing a Piece of News, which must have been very assisting to her.

“ in

“ in single Combat : He, whom Fortune fa-
 “ vours, shall carry *Helen* and her Riches : Then,
 “ after solemn Covenants agreed, and Bands of
 “ lasting Amity confirm'd, both Sides shall se-
 “ parate : We peacefully remain at glebous
 “ *Troy* : The *Greeks* return to *Argos* and *Achaia* ;
 “ this fam'd for Horses, that for beauteous
 “ Women.”

The old King (o) shiver'd at the News,
 but order'd strait his Horses to the Cha-
 riot ; his Orders being readily obey'd, he
 mounts the Carr, and takes the Reins, *Antenor*
 sitting near him. They drive directly thro'
 the *Scean* Gates, into the Plain. When they
 were near the Armies, they alighted, and walk'd
 between them both. Then *Agamemnon* and
Ulysses came ; the Heralds, richly habited, pre-
 pare the Rites, (p) and mingle Wine with
 Wine, then pour forth Water on the Princes
 Hands. (q) *Atrides* drew his Knife, which
 always hung behind his Sword's broad Scab-
 bard : He cuts the Hair from both the Lambs.

(o) *Shiver'd at the News.*] His fatherly Tenderness a-
 wakes, when he hears that his
 Son is going to fight with *Me-
 nelaus*. From hence his Fear
 proceeds.

(p) *And mingle Wine with
 Wine.*] The Wine of the
Greeks, and that of the *Tro-
 jans*, to shew the Agreement
 of the two Armies.

(q) *Atrides drew his Knife,
 which always hung behind his
 Sword's broad Scabbard.*] As
 the Princes us'd to perform.

the greatest Part of the Fun-
 ctions in Sacrifices, they always
 carry'd a Knife in a Sheath
 hanging near their Sword, for
 they wou'd have thought they
 had been guilty of an Inde-
 cency and Impiety, to have
 us'd a Sword in these Fun-
 ctions. This Custom ought to
 be observ'd, because it helps
 to clear up several Passages in
 Antiquity, and has serv'd to
 correct a beautiful Passage of
Plutarch, in the Life of *The-
 sem*.

curl'd Foreheads; this, afterwards, (r) the
Heralds of both Armies divide among the
Princes: Then great *Atrides*, lifting up to
Heav'n his Voice and Hands, preferr'd this so-
lemn Prayer: "O mighty *Jove*! Father of
"Gods and Men! Thou who art cloath'd with
"Power and Majesty, who rulest (s) from the
"lofty Top of *Ida*! (t) Thou Sun, who viewest,
"and who hearest all Things! Ye Rivers!
"Earth! and ye infernal Powers, (u) who pu-
"nish perjur'd Mortals after Death! Be Wit-
"ness, and give Sanction, to our Oaths! If
"Menelaus be by *Paris* kill'd, he *Helen* and her
"Riches still shall keep, and we will in our
"Ships return to *Greece*: (w) If *Paris* die by
"Menelaus Hand, then *Helen* and her Wealth

(r) *The Heralds of both Ar-
mies divide among the Princes.*] This Hair, cut from the Head
of the Lambs, was divided by
the Heralds among the Greek
and Trojan Princes, to signify
to them, that they all had an
Interest in the Sacrifice, and
that whosoever violated the
Treaty, wou'd pull down the
Curse of Heaven upon his
Head.

(s) *From the lofty Top of
Ida.*] *Agamemnon* invokes
Jupiter, who was ador'd upon
Mount *Ida*, to shew, that he
invokes that God, under whose
Eyes the Treaty is made, and
who was like to be the most
favourable to the *Trojans*; and
to shew thereby the Upright-
ness of his Intentions.

(t) *Thou Sun, ye Rivers,
Earth, and ye infernal Powers.*]

He interests all the Gods and
Elements against Perjury, as
if the whole Universe were
too little to punish it.

(u) *Who punish perjur'd
Mortals after Death.*] Here
Homer owns Punishments in
another Life.

(w) *If Paris die by Mene-
laus's Hand.*] Had *Agamem-
non* said, If *Menelaus* gets the
Victory over *Paris*, the *Trojans*
wou'd have had no Pretence
for breaking the Treaty, or
refusing to surrender *Helen*.
But he said expressly, if *Me-
nelaus* kills *Paris*; now he is
not kill'd, he is only foil'd:
The *Trojans* therefore are not
oblig'd to execute a Treaty,
the Conditions whereof are not
fulfill'd, for *Paris* is not dead.
See the Ingenuity of *Homer*,
who did not care to let the

" shall

“ shall be restor'd, and Troy shall pay, as is
 “ but just, a Muleſt, which may to future Ages
 “ be remember'd: But if King *Priam* and his
 “ Sons refuse (when *Paris* breathes no more)
 “ to pay this Muleſt, (x) I here will ſtay and

Trojans be ſo openly perjur'd. But as this Equivocation does not ſave the *Trojans* from the Wrath of *Jupiter*, who looks not at the Letter, but at the Spirit and Intention; *Homer* means thereby to ſhew, that God is not to be paid with Equivocations and mental Restrictions. [Here the *Engliſh* Translator thinks himſelf oblig'd to let his Reader know, that he has given this Paſſage a different Turn from *Madam Dacier*, but more conformable, he hopes, to *Homer's* Senſe. She turns it thus, *Mais ſi Menelas tue Paris, &c.* But if *Menelaus* kill *Paris*, the *Trojans* ſhall ſurrender *Helen* with all her Riches, and pay to the *Greeks* and their Deſcendents, for ever, a Tribute, to make them amends for the Charges of this War. Which Tribute, if *Priam* or his Children after *Paris's* Death reſuſe to pay, I declare I will remain here, and continue the Siege for the Sake of this Tribute only, until I have entirely ended the War by the Taking of *Troy*. I believe, upon firſt Sight, the Reader concurs with me, that the Lady is in the wrong; but leſt he ſhou'd not, I deſire him to conſider whether *τιμὴ* which comes from *τίω*, punio, can

ſignifie any thing more than *Muleſt* or *Fine*. This appears farther from what I find the Scholiaſt ſays of this *Fine*, in *Mr. Barnes's* moſt correct Edition, (which is that I uſe) he ſays, the *Fine* was τὸ *ἡμισυ τῶν ἐν τῇ πόλει κτημάτων*, the half of their Goods, or perſonal Eſtate, for ſο *κτῆματα* certainly ſignifies, ſince it comes from *κτάσμαι*, *acquiro*, *comparo*. ---- As for that Line of *Homer*. ---- *Ἡ γὰρ καὶ ἐσσομένοισι μετ' ἀνθρώποις κίληται*, Whether it means, that the Penalty ſhou'd be PAID to the Deſcendents of the *Greeks* for ever, or only that the preſent Payment of it ſhou'd be RECORDED to Poſterity as an Acknowledgment of the Wrong done 'em, I appeal to the Learned; but I think I have the Commentators on my Side, and therefore ſhall ſay no more: Only that, there are ſome other Places, but very few, wherein I'm afraid *Madam Dacier* has not given the Mind of the Author. This, I know, is occaſion'd in a great Meaſure by the Deſectivenenſ of the *French* Tongue. I have endeavour'd to remedy it by the Advantage of our own.]
 (x) I here will ſtay and carry on the Siege, till this be either paid, &c.] *Agamemnon* remembers, that *Ju-*

“ carry

“ carry on the Siege, till this be either paid,
 “ or *Troy* reduc'd.

This said, with cruel Steel he cut the Victims
 Throats, and threw them panting on the Ground,
 devoid of Life; the Cups are fill'd with Wine
 drawn from the Urns; and Vows are made to
 the immortal Gods. Both Armies join'd in
 Prayer to this Effect: “ Almighty *Jove*, and
 “ all ye other Powers! Whoever first shall dare
 “ to break this Treaty, May their warm Blood
 “ be pour'd upon the Earth, as is this Wine,
 “ and not their Blood alone, but (y) their De-
 “ scendants! and May their Wives commix
 “ with other Men! These were their Pray'rs,
 (z) but *Jove* refus'd to hear them.

The Ceremony over, *Priam* rose, “ Hear
 “ me, ye *Trojans*, and ye *Greeks*, he cry'd: I
 “ now will leave you, and return to *Troy*;
 “ I cannot bear the Tragic Spectacle; Heav'n
 “ only knows whose Fate it is to fall. This
 said, (a) the Lambs are put into the Chariot;

Jupiter had sent him a Dream,
 to promise him that he shou'd
 ruin the City of *Troy*. There-
 fore, if he returns when the
Trojans have render'd him *He-
 len*, the Promises of *Jupiter*
 are vain. For this Reason,
Agamemnon adds here the Con-
 dition of a Fine, that he might
 have either a Pretence for con-
 tinuing the War, or an E-
 quivalent instead of the said
 Ruin, and which might do
 honour to the Promises of *Ju-
 piter*.

(y) *Their Descendants.*] *Homer* knew, that the Crimes

of the Fathers might be pu-
 nish'd on the Children.

(z) *But Jove refus'd to
 bear them.*] The Poet means,
 that the Punishment of the
Trojans Treachery shou'd in-
 deed be desert'd, but yet ne'er
 the less sure.

(a) *The Lambs are put
 into the Chariot.*] For, being
 Victims of Malediction, they
 were not permitted to be
 eaten, and he that provided
 them, took 'em away either to
 bury them in a Ditch, or cast
 them into the Sea.

the

the God-like Man ascends, and takes the Reins,
Antenor sitting near him; and thus they re-assume the Road to *Troy*.

Then valiant *Hector* and the wife *Ulysses*
 (b) measure the Lists wherein they were to fight: This done, they put the Lots into a Helmet, and shuffle them, that Fortune might decide which of the Two shou'd throw his Jav'lin first. Mean while, the People lift their Hands to Heav'n, and both the Armies pray;
 "O mighty *Jove*! Father of Gods and Men!
 "Thou who art cloath'd with Pow'r and Majesty! Who rulest from the lofty Top of
 "Ida! Let him that was the Author of this
 "War and the Calamities that have ensu'd,
 "fall by the Sword of his wrong'd Adversary;
 "let him descend to *Pluto's* gloomy Kingdom,
 "and let us afterwards enjoy a firm and solid
 "Peace!

Thus they all pray'd. Then *Hector*, looking
 (c) backwards, shakes the brazen Cask; the Lot to *Paris* fell: The Troops, in Order, sit upon the Ground, each by their Arms and Horses. *Paris*, bright *Helen's* Husband, claps on glorious Armour; round his white Ancles first he puts his Boots, fasten'd with Silver Buckles; he takes (d) his Brother weak *Lycaon's* Corslet, which most exactly answer'd *Paris* Shape;

(b) Measure the Lists.] He who suffer'd himself to be push'd beyond the Bounds, was reputed to be vanquish'd, even tho' he was not wounded, but had wounded his Enemy.

(c) Looking backwards.]

That he might not be accus'd of any foul Play in Favour of *Paris*.

(d) His Brother weak *Lycaon's* Corslet.] For *Paris* came to the Army, only in a Leopard's Skin.

(e) over his Shoulders next he throws his Belt, to which his Silver-studded Sword was hung; then braces on his Arm a large thick Buckler, and, with a Helmet exquisitely wrought, covers his beauteous Head; his Crest, a Horse's Tail, wav'd terribly: Thus arm'd, he takes a sturdy Spear, and fits it to his Hand. At the same time was arm'd the warlike *Menelaus*. They both with fiery Eyes advance between the Armies, while all the Lookers-on are struck with Terror. When they were come within the Lists, they shook their Spears, and sullenly survey'd each other. *Paris* discharg'd his Spear the first, and hit the oval Shield of *Menelaus*, but pierc'd it not; the Spear, against the temper'd Brass rebating, bent at the Point. Then *Menelaus* pois'd his Spear; but e'er he threw, (f) address'd this Prayer to *Jove*: "O thou who rulest over Heav'n and Earth, and hatest Fraud and Wrong! revenge my Cause, and let me punish him that injur'd me the first!" (g) Let *Paris* fall! that no one, even in

(e) Over his Shoulders next he throws, &c.] *Eustathius* observes, that in *Homer's* time, the Use of Waste-Belts was unknown; they wore only Shoulder-Belts.

(f) Address'd this Prayer to *Jove*.] *Homer* puts a Prayer in *Menelaus's* Mouth, but none in *Paris's*. *Menelaus*, who is innocent and injur'd, may address himself to God, and pray for Justice of him; but *Paris*, who is in Fault, has nothing to beg, therefore he

remains silent. Wicked Men have no God to invoke.

(g) Let *Paris* fall.] It is in the *Greek*, the Divine *Alexander*, and *Eustathius* observes a singular Decency in this Prayer of *Menelaus*. *Observe*, says that good Bishop of *Thessalonica*, *Menelaus*, tho' he was injur'd, says of *Paris*, the Divine *Alexander*. *Homer* being minded to teach us thereby, that a Man of Honour is more inclin'd to speak well of his Enemy, than to abuse

"After-

“ After-Ages, dare, to ungratefully, wrong his
 “ Entertainer, and violate the Laws of Hof-
 “ pitality!

This said, he threw his well-aim'd Javelin:
 With rapid Force it pass'd thro' *Paris* Shield,
 piercing his well-wrought Corset: there it
 stuck; but tore his Coat about the Flank. *Paris*
 forejudg'd the Coming of the Spear, inclin'd
 his Body, and avoided Death: Then soon the
 Son of *Atreus* drew his Sword, and dealt a
 furious Stroke upon his Cask; but the unfaith-
 ful Weapon snap'd in Pieces, and fell from out
 his Hand. Brave *Menelaus* groan'd at the Dis-
 appointment, and lifting up his Eyes to Heaven,
 he cry'd: (h) “ O *Jove*, the cruellest of all
 “ the Gods! I hop'd thy Justice wou'd assist my
 “ Vengeance, in punishing the Treachery of
 “ *Paris*. But lo! my Sword is broke, and
 “ Jav'lin thrown in vain.

Then flying furiously at *Paris*, he takes him
 by the Crest, and drags him tow'rs the *Greeks*;
 there the strong Strap that ty'd his Helmet on
 below his tender Chin had strangled him;
Atrides too had won immortal Glory, if *Venus*
 had not come to *Paris* Aid, and rescu'd him,

him, and that his Animosity
 does not go so far as to bin-
 der him from perceiving what
 is good in him. And at the
 same time, the Title of Di-
 vine, which he gives him,
 does, however, conceal a heavy
 Censure; for a Man who
 wou'd deserve that Title,
 ought to do nothing but good
 Actions.

(h) O *Jove*, the cruellest of

all the Gods.] Misfortune,
 says *Eusebius*, commonly
 makes us blaspheme. But
 this Blasphemy of *Menelaus*
 does, however, imply a sort
 of Piety; for it shews in him
 a strong Persuasion, that God
 being just, does not fail to
 declare himself against the
 Wicked, and to punish their
 Perfidiousness.

by breaking of the Strap. The empty Cask follow'd the Hero's Hand; he whirl'd it tow'rd the Greeks with all his Force; his lov'd Companions took it up. Thirsting for Paris Blood, a second time he rushes on him, thinking to kill him with his Spear; but *Venus* easily preserv'd her Favourite, (for nothing to the Gods is difficult:) In a thick Mist she wraps the noble *Paris*, and strait conveys him to his (i) fragrant Chamber; there leaving him, she went herself to fetch the beauteous *Helen*; she found her sitting on a lofty Tower, amidst a numerous Crowd of *Trojan* Dames. E'er she accosted her, she took the Form of an old Matron heretofore employ'd by that fair Princess, when she liv'd at *Sparta*, in culling and preparing purest Wool. *Venus* assuming this old Matron's Figure, who was most tenderly belov'd by *Helen*, she gently stir'd her od'rous Vest, and said, "Your *Paris* is return'd, divinest *Helen*, and languishes to see you. He sits upon his glorious Ivory Bed, (k) and never was so lovely, nor so

(i) *Fragrant Chamber.*] Thus *Homer* describes the Chamber of a Prince, who is fitter for Love than War. We smell no such Perfumes in *Achilles's* Tent.

(k) *And never was so lovely, nor so deck'd.*] If I had follow'd *Athenaus* and the ancient Critics, I should have translated it, he never was so perfum'd, nor so deck'd. For they all explain this Verse of *Homer*, καλλει τὸ εἶδος καὶ σμικρὸν, *shining with Essence*, &c. taking καλ-

λός for *Essence*. It does, indeed, signify so sometimes; as in this Verse of the same Poet, speaking of *Venus*, καλλει τὰ πρόσωπα καθαίρει, *she cleanses her Face with Ointment*; upon which, *Hesychius* observes; καλλει τὸ μῦρον τὸ τῆς Ἀφροδίτης. Καλλει signifies, the *Essence* or *Ointment* of *Venus*. But I was of Opinion, I might take it here in its proper and ordinary Signification. For so a Modern wou'd speak.

"deck'd:

“ deck’d: You wou’d not think that he was
 “ come from Fighting, but rather going to a
 “ Ball, at least return’d from one.

“(l) *Helen* at this was mov’d; but having
 mark’d the Goddess’ sparkling Eyes, her lovely
 Neck, and Bosom heavenly Fair, she knew
 ’twas *Venus*, (m) and was fill’d with Wonder;
 “ (n) Goddess, said *Helen* trembling, Why seek
 “ you thus to cheat me? Whither do you
 “ mean to send me farther yet? Into what
 “ Town of *Phrygia* or *Meonia*? Have you
 “ some other Friend whom you’d oblige, at the
 “ Expence of hapless *Helena*? Since *Menelaus*
 “ has victorious prov’d, and will again receive
 “ me tho’ I’ve wrong’d him, You spread new
 “ Snares, and strive to disappoint him. Seek not
 “ to draw me to the Arms of *Paris*; (o) go
 “ you and sit by that brave Warrior’s Side;
 “ renounce your Seat among th’ immortal Gods,
 “ nor ever more return to high *Olympus*: Go
 “ share his Woes, and be his faithful Guard,

“(l) *Helen* at this was mov’d.] *Helen*, notwithstanding her Repentance, cannot forbear loving *Paris*: What *Venus* says of the Beauty of that Prince, revives her Passion on a sudden; *Homer* thereby perfectly shews what a Woman is capable of, that has once lov’d.

(m) And was fill’d with Wonder, &c.] So soon as she knew ’twas *Venus*, she was astonish’d, and feels a Terror succeeding the Passion she at first found when she thought ’twas one of her Women that

spoke to her. She had sadly experienc’d the Stratagems of *Venus*, and had but too much Reason to fear them again.

(n) Goddess, Why seek you thus to cheat me? These Complaints of *Helen* carry with them a sort of Justification, as if she had no Power to oppose the Designs *Venus* had upon her.

(o) Go you and sit by that brave Warrior’s Side.] As if she had said, Go and take my Place with *Paris*, since you favour him so openly.

“ until

" until he takes thee for his Wife or Slave.
 " I will not go to him, nor ever more adorn
 " his Bed; that were too infamous; What
 " wou'd the *Trojan* Women say of me? Be-
 " sides, my Breast is rack'd with bitter Griefs,
 " and Floods of Sorrow overwhelm my
 Soul. To this the Goddess, hastily, reply'd:
 " *Helen*, take heed you don't provoke my An-
 " ger, lest in my Fury I abandon thee, and
 " hate thee more than ever I have lov'd; lest
 " I should kindle, in the *Greeks* and *Trojans*,
 " Hatred implacable, and make thee fall the
 " Victim of their Rage.

She spoke, (p) and *Helen* trembled at her
 Words. Covering her Beauty with a Snow-white
 Veil, she left the *Trojan* Ladies, unperceiv'd,
 for *Venus* went before.

Soon as they reach'd the stately Court of
Paris. All *Helen's* Women hurry to their
 Work, but she ascended to the Royal Chamber,
 in which she was impatiently expected. The
 smiling Goddess brought a Chair for *Helen*, and
 plac'd it opposite to *Paris*; whom, when the
 Heav'n-born Lady saw, she (q) turn'd aside her
 Eyes, and thus severely chid him: " You come
 " from Battle; Wou'd you had perish'd there

(p) And *Helen* trembled at
 her Words.] *Homer* judi-
 ciously makes use of this Fear,
 to lessen the Horror of the Ac-
 tion she was about to com-
 mit, in going to *Paris* in
 open Day; she does it more
 thro' Obedience and Fear,
 than Inclination.

(q) She turn'd aside her

Eyes.] She turn'd aside her
 Eyes, either to shew the Con-
 tempt his Cowardice deserv'd,
 or, as *Eustathius* says, for fear
 the Beauty of that Prince
 shou'd mollify her, and make
 her relent. But it all signifies
 nothing, *Venus* does not leave
 her, Fondness will soon suc-
 ceed to these Chidings.

“ by that brave Man, who was my former
 “ Husband! you bragg’d that you excell’d him
 “ far in Strength, in Skilfulness and Valour.
 “ Go then once more, and, if you dare, de-
 “ fy him; but I shou’d counsel you to stay at
 “ Home, rather than rashly to contend with
 “ him, lest, notwithstanding all your boasted
 “ Valour, you fall beneath the Effort of his
 “ Arm.

Paris reply’d: “ Stab me not, *Helen*, with
 “ such cruel Language! if *Menelaus* to Day has
 “ got the better, it is because *Minerva* was his
 “ Friend; I next, perhaps, may be the Con-
 “ queror, for *We* are not without our fav’ring
 “ Gods. But let’s be Friends, and only think
 “ of Pleasure. (r) Love never made me feel
 “ his Power so much, as at this Moment; no
 “ not that happy Day, when, having stoln you,
 “ I with so fair a Prize, left *Lacedamon*;
 “ nor yet that happier Day, when being landed,
 “ (s) at *Cranae’s Isle*, (t) you yielded to be
 “ mine. With this, he led the Way, and *Helen*
 follow’d.

While *Paris* sweetly thus repos’d with *Helen*;
 like a fierce Lion, *Menelaus* ranges, throughout

(r) Love never made me feel his Power so much, as at this Moment.] *Paris* knowing very well, that he was worsted, foresees that *Agamemnon* will insist upon the Restoring of *Helen*, and his Fear of losing her encreases his Passion.

(s) At *Cranae’s Isle*.] *Strabo* pretends, from the Ancients,

that this is the Island which was afterwards call’d *Helena*, and which is near the Coast of *Attica*; over-against the Promontory of *Sunium*.

(t) You yielded to be mine.] *Homer*, by this, cures the Reader of the Suspicion he might have, that *Helen* had yielded to *Paris* before their Departure from *Lacedamon*.

the Field, in search of his lost Prey; but none of all the *Trojans*, or their Aids, cou'd shew him to the Place where *Paris* was. They wou'd not have conceal'd him out of Friendship, for they all hated him like Death itself. At last, Great *Agamemnon* rais'd his Voice, and thus bespoke the adverse Side; "Hear me, ye *Trojans*, *Dardanians*, and Allies! My Brother has, you see, obtain'd the Victory; for he remains the Master of the Field; as likewise (u) of his Adversary's Spoils. Surrender, therefore, *He* and her Wealth, and pay the Fine agreed on by the Treaty, and which to future Times may be recorded. This the King said, and all the *Greeks* approv'd it.

(u) Of his Adversary's Spoils remain'd in the Hands of *Menelaus*. Because *Paris's* Hel-



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